The European Harvest Field

Published Monthly by

The American-European Fellowship

For Christian Oneness and Evangelization

156 FIFTH AVENUE, NEW YORK CITY

VOLUME NINE—NUMBER NINE | W. S. HOTTEL, EDITOR | SEPTEMBER, 1928

Entered as second-class matter May 5, 1928 at the Post Office at New York, N. Y., under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized November 16, 1921. Published monthly. Subscription Price, $1.00 per year.

WORLD-WIDE EVANGELISM

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" *(Luke 24:46-48)*.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" *(Acts 1:8)*.

It is obvious and clear from these words that world-wide evangelism is the purpose, plan and program of the Lord Jesus Christ for the Church. It was after His resurrection from the dead and before His return back to the Father, when He committed to His own Apostles the great New Testament evangel and laid down His own program for the execution and furtherance of world-wide evangelism, which is a clear indication of the fact that it is intended for the present age. But it is to be carefully observed that the Lord Jesus also gave promise and assurance of the coming of the Holy Spirit to be the empowerer and enabler of His own to carry out the appointed task and to perform the sacred trust.

According to the Lord's plan, as revealed in the above quoted words, the Gospel was to be proclaimed first at Jerusalem and then to be carried to the uttermost part of the earth. The record in the Book of the "Acts" shows the Gospel beginning at Jerusalem and ending at Rome, the very citadel of the then known world. The work of evangelism was carried forward with a passion, and the Gospel messengers went far and wide proclaiming the glad evangel. We call attention to several very important truths in this connection, and trust the reader may ponder them deeply in his heart.

1. It Will Be Noted That the First Days of Christianity Were Days of Intense and Earnest Evangelism and of Mighty Blessing from God, because the Lord Was Recognized by His Servants and the Church Moved at His Direction and Worked According to His Plan. The risen and ascended Lord was exalted by God to be both Lord and Christ, and was recognized as Lord by the Church in all her activity and effort. The Apostles moved at His behest and followed His direction, and therefore were empowered by Him and greatly used in His service. Christ is Lord of the Church and will be recognized in His Lordship and sovereignty by His servants and people. He acts in absolute and perfect sovereignty in the execution of His own eternal purposes. His will is supreme in all things and His purposes are fixed and settled. And while it is true that He uses men in the execution of His purposes, He nevertheless acts wholly independent of man so far as counsel or plan is concerned. The Lord uses man as the instrument through which He works, but He Himself, by the Holy Spirit is the supreme and master worker, sovereign and independent. The plans and the purposes are all His, and so also is the work and all the workmen. Evangelism and spiritual work are not so much working for the Lord as they are working with Him. His servants are fellow-workers with Him *(I Cor. 3:9; II Cor. 6:1)*. In the record of the Acts, which gives the historical account of the beginning, growth and spread of Christianity in the first century, we plainly see that the Holy Spirit assumed authority and direction of the work of the Lord in the world, and likewise that the Apostles and the early Christians yielded to His authority and guidance, and that blessing and success followed. There was intense and earnest evangelism, as well as mighty demonstration of the power of God, and therefore, much blessing and great success. St. Mark informs us, saying, "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" *(Mark 16:20)*.

2. It Is to Be Observed That the Failure to Recognize the Authority of the Word of God and the Lord and to Give the Holy Spirit His Due and Rightful Place, Is One Great Reason for the Failure and Barrenness in Christian Service so Manifest These Days. And how easy it is to set aside the authority of the Word of God and of the Lord, as well as to crowd out and displace the Holy Spirit. Human plans, methods, programs, ecclesiastical machinery, organization and carnal and fleshly ways and means are very apt to take the place of the Holy Spirit's presence and power, and human reason and authority are very apt to displace and set aside the authority of the written Word and the Risen, Living and Glorified Lord. Indeed, there is almost everywhere, in these modern days, too much attempt at working for the Lord and not enough humble, sincere and prayerful effort to work with Him. And nothing but failure and barrenness in spiritual results can possibly result therefrom. Apart from the recognition of the authority of the Word of God and the Lord, and the guidance and direction of the Holy Spirit there will be and is a lot of self-choosing, man-pleasing, human effort, fleshly activity and fruitless doing. And how much of it there is these days! And how little real work for the Lord there is accomplished! How few souls are really brought to a spiritual and a saving knowledge of the Lord Jesus Christ! It is to be admitted that quite a number profess religion and are added to the roll of the church, but that is not to be brought to a spiritual and saving knowledge of Christ. Getting religion and joining church are one thing, but getting saved and really becoming a Christian are quite another thing.

3. It Is to Be Remembered That the Holy Spirit Is Resident in and President of the Church of Christ, and Must Be Recognized as Such in Order to the Enjoyment of Spiritual Success. He is the executor of the affairs of God and of Christ throughout the present dispensation, and must be recognized and treated as such in order that He may and will demonstrate His own presence and power in and through the Church, collectively, and the various members of the Church, individually and severally. The Holy Spirit acts in and through the members of the Body of Christ, in the same manner that the spirit of man manifests itself through the human body. He chooses, calls, enables with gifts, empowers, and directs in service for the Lord every one whom the Lord uses for His glory in His own service and work.

Now it needs to be carefully observed that the Lord can really and fully use only those who submissively bow to His Word and authority, and who are fully yielded to the control and leadership of the Holy Spirit, in the various functions of His own sovereign administration of the interests of Christ and the plan and purposes of God. Sometimes the Holy Spirit guides and directs through providential circumstances; sometimes through the judgment and will of other and fellow-members of the Body of Christ, and sometimes by personal clear and distinct inward impression and intimation, but always in accordance with the revealed will of God in the Word of God, and never, never, contrary to it. The Lord will and does always make known His will to all of His servants and people whose conscience is really and truly before Him and not before man, and whose faith is exercised to walk with Him and to discern His ways. Where the Lordship of Christ is humbly and honestly recognized and owned, the authority of the written Word is held in real faith and bowed to and the Holy Spirit holds sway and is heeded, there the will of the Lord is clearly known and followed, and spiritual blessing, success and fruitfulness are in evidence, because of the demonstration of the presence and power of the Holy Spirit. And where these conditions prevail, the spirit of evangelism dominates and the work of evangelization is carried forward with a passion. The Holy Spirit is the Spirit of evangelism, and fires with holy and passionate enthusiasm every life in which He holds sway. Beloved, let us anew recognize the authority of the Lord and His Word, and let us also recognize the presence

(Please turn to page 8.)

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, Room 414, 156 Fifth Avenue, New York City.

Pastor W. S. Hottel, General Director ..... Editor

Norman J. Smith, Office Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra-postage—**Please.**

Send all money for the magazine to Col. E. N. Sanctuary, Room 414, 156 Fifth Avenue, New York City.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

NORMAN J. SMITH

Another month has rolled around, and those who know are still praying for the building for Charles Lukesh and Edna Kauffman. About $1200 is in hand, $900 provided by Brother Lukesh out of a loan on his insurance policies. The $300 has come from all over this rich and wasteful country of ours. Magnificent gift, that! And, on the other hand, Satan has taken away the little chicken coop where the children went to Sunday School on rainy days. Or, did the Lord take it away that we might grow more urgent in prayer to Him?

As the matter now stands, Brother Lukesh writes that he has three chances: No. 1 is central, with a small building, $5,500. No chance to enlarge for an increased congregation. No. 2 is the same price, but absolutely out of the question because too far from the center and too near the stock yards and other objectionable works. No. 3, is central and has a good building with several tenants. The present rentals are bringing 4% net on the asking price, and can in a year or so be increased to make the entire work at Snojmo self-supporting. The price is $10,000, and $2000 will build a nice meeting hall and make all other necessary changes. Before our readers have the opportunity to decide that No. 3 is the best bargain, it will be either ours or lost entirely.

Brother Stettler, in Poland, cannot be classed with Eliphaz, Bildad and Zophar. His letter this month tells of a tornado which cost quite a number of the farmers $2000 to $3000 each in uprooted trees and destroyed crops. That evening he expounded to them the first two chapters of the Book of Job, "and they went away comforted." Brother Stettler asks for your prayers, so you must read all of his letter.

Some months ago we published a request from a Hungarian brother that he be named as a Missionary under our Board for work in Hungary. He was just about to retire on a pension after having served his allotted time on the engineering staff of New York City. Now we have a different kind of letter from this brother. He has arrived and begun to live his testimony. Brother Nagy was a constant attendant at the John Street and Fulton Street Noon Day Prayer Meetings in New York City, and seems to miss the fellowship of the praying friends there. Let us carry him before the Throne of Grace that the remaining years of his life may bear fruit for his Lord. He is not by any means an old man, as his "pension" might indicate; he may have many years of service for his Lord, if He tarries.

If it were not for the dear, consecrated praying friends, it would be of no avail to say again that Brother Dobrinin does not have enough money coming in to print as many copies of "Faithfulness" as he should mail to the appealing Russian refugees all over the world. Do not grow weary in your ministrations for this brother, dear readers. The spiritual Good News of this little magazine is more of a comfort and solace to suffering and hungry refugees than you will ever know until you are called Home. It goes where little else goes in the way of spiritual literature, at little price or at no price, but some one must pay or it cannot go at all. Brother Dobrinin could use $100-$125 for this printing work alone, beside his support.

Miss Paulina Dimkova has sailed back to her native land, full of joy at the prospect of serving her Master there. Her field will be especially among the young people, and those who know her personally can realize that she will be used to bring many souls out of the harvest field for the Lord. When Miss Dimkova's picture was in the recent issue of the magazine, it showed her in the national costume which every Bulgarian girl wears on holidays. This costume was made by her mother and herself, and must have been quite a treasure, but her love for her Lord is so great that she desired to sacrifice the beautiful dress to purchase a piano to use in her young people's meetings. The dress has been purchased by friends who are interested in Miss Dimkova, and will be used occasionally in missionary meetings, serving to interest more Christians in missions.

With the Spencer-Johnsons at Radost, looking over the field and sending us good reports of the between-times activities, prospects for a resumption of Radost Bible School grow rosy. This place has been on the hearts of many friends in past years, and was often remembered at "knee-time." Who will take up the Prayer Labor again, with the encouragement which our recent letters indicate is justifiable? Pray that the Lord may again make Radost (Joy) a joyful place unto the Lord, —and Willa Betel the real Bethel it ought to be.

Since the return to Russia of Mr. I. S. Prokhanoff, President of the All Russian Evangelical Christian Union, in 1926, the following publication work has been accomplished out of gifts of American Christians:

Russian Bibles, first edition,	25,000
second edition,	10,000
New Testament and Psalms,	25,000
Russian Hymn Book (Spiritual Songs),	25,000
Russian Hymn Book ("The Gospel Songs")	10,000
Russian Hymn Book with music, 3 vols.,	10,000
The Gospel Adviser (almanac), 2 years,	40,000
Russian Bible Concordance (on the press)	15,000

A total of 160,000 volumes in two years.

Missionary Support and Bible College aid were also provided in considerable sums out of American gifts made at the same time, $34,000 being thus used.

Therefore, the Council of the A.R.E.C.U. at Leningrad comes again to America with clean hands, having given a good account of its stewardship of the funds entrusted to it by American Christians. It has but one purpose, to spread the knowledge of the Gospel of Jesus Christ throughout Russia. It seeks to place the Word of God in every home in Russia and to send Missionaries throughout the land, proclaiming salvation through Jesus Christ.

Thoroughly awake to the spiritual needs of the Russian people, this sixty-year-old Evangelical Christian movement in Russian urges that American Christians everywhere heartily join in supporting this fresh forward movement for the Lord. Pray His blessing upon it, that His Wisdom may guide every step of the way.

DETROIT EVANGELISTIC ASSOCIATION

(W. S. Hottel, President)

MONTHLY BIBLE CONFERENCE

Wednesday to Sunday (inclusive) October 17-21, 1928.

Meetings are held in the St. John's Episcopal Church Parish House Auditorium, 33 East Montcalm Street, Detroit, Michigan. Rev. George H. Dowkontt, M. D., New York City, Director of the Fulton Street noon prayer meeting, will be the teacher.

TO THE FELLOWSHIP PRAYER FAMILY

MARGARET GRIFFITH

Most of you, prayer-helpers, are familiar with the lines, "The world is waiting to see what God will do in answer to the prayer of faith of any of His children." The beloved Thomas Stephens circulated the thought in his appeals for prayer that "One man with God can change the history of the world."

These statements are not extravagant when taken in the light of the first six chapters of Daniel. Is it not true that the history of Babylon and subsequently Persia, was completely changed through Daniel and Daniel's God?

At God's call, Daniel stood before King Nebuchadnezzar, unfolding to him the future of Babylon and the world empires to come.

Again, he stood before Belshazzar, as he read God's handwriting on the wall, pronouncing doom upon him, and announcing the overthrow of his kingdom, ancient Babylon.

He stood, at length, next to the king of Persia, in power and authority, when Darius chose him to be the first of three presidents over the one hundred twenty princes of the empire.

Had Daniel sought these places of honor? No! But he sought first the kingdom of God and His righteousness, and all these things were added unto him, even to receiving an earthly kingdom *(Matt. 6:33)*.

Daniel was now in a position to change the history of the empire politically, socially, and economically, but had he the power to change its religion, or would he make this his concern?

Daniel made this his chief concern, for we read he "kneeled upon his knees, three times a day, and prayed, and gave thanks to God." The hour came when an overwhelming defeat threatened Daniel, the man of God, and the

(Continued on page 13.)

EDITORIAL

THE HOPE OF OUR LORD'S RETURN

"Even so, come, Lord Jesus" *(Rev. 22:20).*

This is the last prayer on record in Holy Scripture. And what a prayer it is! It clearly reveals the fact that when the truth of our Lord's Return really grips the heart it is indeed the "Blessed Hope" *(Titus 2:13).* What a happy attitude of hopeful expectancy to be waiting every moment of every passing day for the return of our Lord and Saviour Jesus Christ! It is the true and proper Christian attitude, the only scriptural attitude a believer, who is a member of the body of the Lord Jesus Christ, an heir of God, and a joint heir with Christ, can or should ever have. It is blessed to live under the influence and power of the hope of the imminent return of the Lord. It is both blessed and delightful to begin each new day with the thought and hope that He may come today, and to close the day with the burdens and cares all laid aside, and to retire for the rest of the night, in the hope and expectation that He may come before the dawn of another day. To live in the grip and under the power of such a hope is to live a life of separation from the world and of victory over surrounding evil. The world with all its sham glories, ambitions, honors, wealth and pleasures is unable to allure. The flesh and Satan may seek to hinder and may at times succeed, but waiting for the return of the Lord and waiting on Him, we shall be lifted, empowered and enabled to triumph. In all the trials and tribulations in life, amid all the evils of the present day and its ever-increasing tide, in the face of all the corruption, confusion, unrest and strife, this "Blessed Hope" will keep us steadfast, unmovable and always abounding in the work of the Lord. In the light of all the blessedness, inspiration and spiritual power the hope of the return of the Lord brings into the life of the believer, it is not at all strange that Satan should hate it most bitterly and seek by every art of cunning to hush the clear testimony to it. We thank the Lord for the happy day when the doctrine of the Lord's imminent return became to us indeed the "Blessed Hope" through the power and energy of the Holy Spirit.

But, then, again, the prayer of John, "Even so, come, Lord Jesus", is not only the last prayer on record in Holy Scripture, but it is also the summary of all prayer.

This is the prayer of the Bride of Christ, who lives in constant expectation of her Lord's Return. It is a prayer for the full deliverance, sanctification and perfection of the saints; for the homegathering of all the redeemed; for the rewards for service of those who faithfully serve the Lord here upon earth; for the overthrow of Satan's kingdom; for the extinction of sorrow, the cessation of pain, the drying of tears, the abolition of death; for the descent of the New Jerusalem; for the recreation of all things; in short, for the new heaven and the new earth wherein dwelleth righteousness.

No doubt, if it is in any wise possible to hasten the Return of our beloved Lord, it will be, by the Bride of Christ praying real earnestly for His Return and doing all in her power to spread the Gospel unto the ends of the earth and to gather out the last members to complete the full number that shall constitute His glorious Bride.

Let this prayer never die on our lips. Let us pray with all sincerity and earnestness, "Even so, come, Lord Jesus".

"A 'little while',
Then shall be heard
His welcome 'shout'—
His quickening 'Word'—
Then shall I see Him face to face,
Where shines the glory of His grace,
Until these eyes
My Saviour see,
His path down here
My path must be.
'Out side the camp' I follow on—
Because it leads to where He's gone".

AN ILLUSTRATIVE AND AN ENCOURAGING INCIDENT

"Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him" *(Mark 6:3).*

The Lord Jesus came again into His own country; that is, not the place where He was born, but to Nazareth and the community where He had been brought up. This was His last visit to Nazareth. On the occasion of His first visit there, after he had preached to the people He was in danger of death, so fierce and bitter was the opposition to Him *(Luke 4:16-32).* But because of the grace and love of His heart, He was still desirous of blessing them and bringing them to a knowledge of Himself, and therefore, He returned again to Nazareth in spite of the danger threatening Him.

On the Sabbath Day, the Lord Jesus attended the synagogue with the other attendants, and taught the people. He also wrought "mighty works" by His hands, whereby He confirmed His teaching and gave evidence of His own supernaturalness and Deity. But His teaching and miracles simply aroused astonishment; they did not create faith because the people were full of prejudice and unbelief. The many who were merely astonished at the Lord's wisdom and miracles sought to disparage Him and to raise prejudice against Him in the minds of others, and therefore, they raised the questions above quoted. Matthew says they upbraided the Lord Jesus with being the carpenter's son, because His supposed father, Joseph, was of that trade *(Matt. 13:54-58).* But the people of Nazareth were not only astonished at Christ, but they were also "offended" at Him. The word "offended" more literally rendered is "stumbled". His self-humiliation was a cause of stumbling to them, and therefore He became to them indeed the stone of stumbling, as is so clearly foretold by Isaiah the Prophet *(Is. 8:14),* which is quoted and reiterated in the New Testament Scriptures *(Matt. 22:44; Rom. 9:32; I Cor. 1:23; I Peter 2:7, 8).* Now this entire incident is a picture of black, wilful and persistent unbelief, and furnishes a clear revelation of the dreadful meanness of the sin of unbelief.

There is nothing so mean and contemptible as unbelief. It is the parent of a number of associate evils. It is the father of distrust, a lack of confidence, prejudice, wilfulness, arrogance and unreasonableness. It is allied with pride and stubbornness. It blinds and perverts; it warps, twists and distorts the whole mental vision and the entire moral constitution. The person who is under its power and influence cannot see and admit the facts as they really are; he has lost the sense of real discernment and the faculty of appreciating what is really true, if he ever had them, and so condemns what is true and right, and lauds and admires what is erroneous and unconfirmed. We call attention to two helpful and practical lessons from this incident.

1. It Is to Be Observed That the Manifestation of Unbelief at Nazareth Is the Melancholy Illustration of the Universal Wickedness of Man's Heart. And how deceitful and treacherous unbelief is! It is deepseated and strongly imbedded in the human heart and in sinful human nature. It is because of their unbelief, the men of Nazareth "were offended" at our Lord. They could not think it possible that one who had lived among them for so many years, whom they knew so well, and who had no education, and who came from such a common family and whose brethren and sisters they knew quite well, could deserve to be recognized and followed as a public teacher. And so instead, they spoke disparagingly of Him and sought to rob Him of His influence over others. So cruel and mean was the unbelief in their hearts, that they would not believe in Christ themselves, neither could they bear it if any one else did. All His teaching was lost upon them. They were not ready to receive and accept the Gospel. The Lord's teaching stirred up their ire and brought Him opposition from them instead of being received and appreciated. They really "stumbled at Him" *(A. S. V.).*

There is nothing strange in this, nothing that need surprise us in the least. The same thing is going on around us every day, in our own land. Men are no more ready to hear the Gospel, in general, than these men were. And they were the religious people, the church-members in Christ's day! Alas! this is true to-day. Many professed followers of Christ, the masses of Christendom, are those who are turning away from the faith and who will not endure sound doctrine *(I Tim. 4:1; II Tim. 4:3, 4).* They are under the power and spell of unbelief and are therefore ruled and controlled by it. It is because of this fact that multitudes are turning to modernism and various other vagaries and false cults, all of which is the melancholy illustration of the wickedness of man's heart.

2. The Experience of Our Lord at Nazareth Has in it an Aspect of Comfort and Encouragement for the Christian Worker, Who May at Times Be Tempted to Become Discouraged at the Small Results of His Teaching and Effort at Winning Souls to Faith in Christ. Let him remember in the face of these conditions that he is drinking the same cup his beloved Master drank, and that he is sharing the same experience through which He passed. Let him remember also that human nature has not changed, even though we are living in the days of boasted culture, education, civilization, refinement and human progress. Nay, human nature is utterly ruined and depraved and can not be changed by any outward human process. Even the birth from above does not change sinful human nature, but brings to the one who experiences it the impartation of a new and Divine nature. Only the final aspect of human salvation, the coming of the Lord for the saints and their con-

(Continued on page 8.)

OUR CREED: THE WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

PAUL'S ENTHUSIASM OVER THE GOSPEL

Rev. Norman W. D. Davis, B. A.

(Stenographically reported.)

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" *(Rom. 1:16, 17)*.

I am taking a text this evening, that like its author, is unknown and yet well known—a text that everybody knows and yet knows only partly. How many times have we heard people rise and quote: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth"? And they have stopped there; and in stopping there have left out the very marrow of the Apostle's statement.

Notice the text and observe that when the seventeenth verse is omitted, one of the most vital things that the Apostle is saying has been left out. It was this seventeenth verse with the quotation from Habakkuk 2:4, that awakened Martin Luther, and that later became the basis of the message that ushered in the Reformation.

Christian Enthusiasm

Our text is couched in the language of enthusiasm. Some one has said that Christianity is enthusiasm, or it is nothing. Nothing can be more self-contradictory than to speak of a lukewarm Christian. There can be no such thing as a lukewarm Christian. There may be lukewarmness, but the Christianity has vanished. The Gospel rightly understood and fully experienced must always kindle the feelings, awaken the emotions and produce enthusiasm in the experience of the one who receives it.

I am sure that you hardly need to have pointed out to you the enthusiasm that fairly tingles in the words of our text. And you know, of course, the parallel passage in Galatians 6:14, written at the same time. The Epistle to the Galatians was first written: and shortly afterwards rewritten in an enlarged form, which we call "the Epistle to the Romans".

Rome Not Yet Visited

Side by side with this holy enthusiasm of Paul, can also be detected a certain measure of indignation and scorn. A rumor had been going the rounds that Paul was afraid to face the difficulties of evangelizing Rome. Rome, at that time was the great metropolis of the world, the great center of commerce, of culture, of religion, and of political power. And here is the Apostle, who styles himself the "Apostle of the Gentiles", preaching far and wide in other cities; and yet for some curious reason leaving Rome out of his program. Naturally the little church which had sprung up, no one knows how, in Rome, feels indignant; feels that the great Apostle cares nothing for them. Hence the feeling that arose and gained currency, that possibly Paul was overawed by the greatness and difficulty of Rome: and fearful lest the unsheathing of his sword in Rome should be followed by defeat. The text therefore is a sturdy rebuttal of these rumors, with their implied charge of cowardice.

Paul seemed to see what later came swiftly and surely through his own ministry—the overthrow of paganism, and the final bringing of the city of Rome, and the whole Roman Empire under the sway of the Church of Jesus Christ. The remarkable thing is that Paul was never privileged to visit Rome, except as a prisoner, years pass by before there comes that moving picture of the Apostle trudging down the Appian Way with the chains clanking on his hands and feet; and with a Roman soldier on either side. That great man of iron, as he nears the city, feels his heart sinking, as the heart of many a preacher sinks in facing his task. How do we know this? Because of the pathetic words at the end of the Book of Acts, that when Paul met the little group of Christians who came out to meet him, "he thanked God and took courage".

Paul's Imprisonment

The prison swallowed him up, but in that prison he gave himself up to prayer and writing; and just before his passing out in martyrdom, we find him writing words strangely similar to our text: "for the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day". And from his prison cell the Apostle Paul set in motion the living forces of the Gospel that ultimately demonstrated the victorious power that Jesus Christ has brought into the world through the message of the Cross.

Not Ashamed

In the first place, I want you to think of this word that Paul uses: "For I am not ashamed". Why speak about shame in connection with the Gospel? Why not retain the positive statement of the parallel passage in Galatians: "God forbid that I should glory save in the Cross"? Why speak at all about shame in reference to Jesus Christ? The answer brings us face to face with one of the strangest paradoxes in the world. Jesus Christ is at the same time the most popular and the most unpopular Being; He is the most beloved and the most hated Person. Men who eulogize Christ, may be nourishing a secret shame for Him, deep down in their hearts. The poet who sings His praises, or the orator who extols His character and teaching in high-sounding periods, may be ashamed, nevertheless, to confess Him as Saviour. For example, one of the noblest hymns is one called "The Messiah", by Alexander Pope, the satirist. If you want to read one of the most thrilling extolments of Jesus Christ and His coming Kingdom, get an Episcopal hymn-book and read this wonderful hymn. Then, if you have access to the essays of John Foster, turn to the one entitled, "The Aversion of Men of Taste to Religion", and you will find that he points out this strange anomaly, that Pope, who wrote this glorious hymn, could at the same time trample under foot the claims of this same Messiah, and reject Him as Saviour.

The Rock of Offense

How can we explain this paradox? Just this: as long as we talk about the character of Jesus Christ, we can carry the crowd with us. He has been called the "Mount Everest of Humanity", because of His flawless character; and our dictionaries have been exhausted in the effort to extol the character of Christ. If we talk about the matchless teaching of Jesus, we can carry both the heathen as well as the so-called Christian world with us. Men easily conceive and admit that both the character and teaching of the Redeemer tower above all other teachers. Further, we can so depict the death of Christ, as to please the multitude and win their acclamation. Wherein then are men ashamed of Jesus Christ and His Gospel? When we put the rightful emphasis on the mission and death of Christ, and interpret them as the Apostle Paul interpreted them; as our Lord Jesus Christ Himself interpreted them; then we awaken shame, a feeling of aversion in the unregenerate heart. Talk about the death of Christ in terms of sin, in terms of condemnation, in terms of salvation, and instantly this feeling of repugnance is aroused. Modernism, that is increasingly getting the ear of the world today, is silent about the atoning work of Jesus as set forth in the Gospel. It is talking about His character, talking about many things, but leaving out the vital thing.

Faithful Witnesses

Our Lord Jesus Christ anticipated this feeling of shame that would arise in the hearts of His followers. Hence we have His solemn warning: "Whosoever therefore shall confess Me before men, him will I also confess before My Father which is in Heaven, but whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven" *(Matt. 10:32)*. "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels" *(Mark 8:38)*. And I want to remind you, dear friends, that we must be careful about allowing this emotion of shame to steal into our hearts. Let us stifle it. Let us seek that understanding of the Gospel that will forever banish it. Let us pray that God will give us a Divine enthusiasm that will make us in the presence of men as bold as lions, to confess that we are sinners saved by the matchless grace of God, through the death of our Lord Jesus Christ.

There are two verses in Hebrews that I like: "Both He that sanctifieth and they that are sanctified are all of one, for which cause He is not ashamed to call them brethren" *(Heb. 2:11)*; "For they that say such things declare plainly that they seek a country . . . wherefore God is not ashamed to be called their God" *(Heb. 11:14, 16)*. If you and I are ever tempted to be ashamed, beloved, to name Jesus Christ as our Saviour, let us be fearful lest the day come when He shall be ashamed to recognize and confess us. I love, and have committed to memory, a hymn which gripped my own heart at the beginning of my Christian life, when I knew something of this feeling of shame:

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine thro' endless days!

Ashamed of Jesus! that dear Friend
On whom my hopes of Heaven depend?

No; when I blush, be this my shame,
That I no more revere His Name.

Ashamed of Jesus! just as soon
Let midnight be ashamed of noon:
'Twas midnight with my soul till He,
Bright morning star, bade darkness flee.

Ashamed of Jesus! yes, I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Till then—nor is my boasting vain—
Till then, I boast a Saviour slain!
And oh, may this my glory be,
That Christ is not ashamed of me!

A Righteousness of God

In the second place, let us notice the reasons that Paul enumerates, that banished all shame from his heart. The first reason given is, that the Gospel contains a peculiar revelation, viz., a righteousness of God. Paul does not say that **the** righteousness of God is unveiled in the Gospel, but **a** righteousness. It could hardly be called good news, to hear of God's righteousness. Indeed it is no revelation at all to announce the holy righteousness of God. This disquieting knowledge is known universally, quite apart from the Gospel. What then does the Apostle mean by this statement that the Gospel contains a revelation of **A** righteousness of God? He simply means that in the Gospel, God not only condemns sin and pronounces judgment on the sinner, which any judge can do; but He provides a way of escape, He provides the remedy. He not only pronounces a sinner to be guilty, but can with the same breath pronounce a verdict of guiltlessness. This is the paradox of the Gospel, that the judge of all men in the same breath pronounces two sentences, guilty and not guilty.

The Means of Grace

How can He do it? The Gospel expounds the method whereby God has placed at the disposal of the sinner a righteousness that can cover his sin and cause him to stand faultless and pure before the throne of God. Paul tells us in the third chapter of this Epistle that through the death of Jesus, God can be just, and at the same time the justifier of him that believeth. The unrighteousness of the sinner is exchanged for the righteousness of Christ wrought for the sinner on the Cross.

Christianity Unique

During my student days, I was for a time greatly disturbed over the study of comparative religions as the great world religions were placed side by side with Christianity, it was very disquieting to see in how many striking points similarity could be detected. The temptation was strong to concede that there was nothing very distinctive in the Christian religion. Likewise, we recall how much was made in class room of the code of Hammurabi, which was written long before the laws of Moses. The suspicion was voiced that contrary to the Bible assertion that Moses received his laws from the hand of God on Sinai, actually he copied from the earlier laws of Assyria, otherwise how account for the striking similarity?

These things cause me no concern today. For I have learned from this very Epistle of Romans that mankind everywhere has a fourfold revelation from God, in common. This revelation appears in every non-Christian religion. Hence it might occasion surprise not to see a similarity between all religions and Christianity, insofar as this fourfold revelation is concerned. What is this revelation common to all mankind? A careful reading of the first three chapters of Romans reveals that God has made to all men everywhere four revelations: He has revealed Himself—every man has a revelation of God in his heart; He has revealed His law; He has revealed the fact of sin: so that every man knows what sin is; He has revealed a coming judgment: so that men everywhere are cognizant of the issues of the day of judgment, are aware of Heaven and of hell.

An Universal Revelation

There is no time this evening to go into detail, but one of the things that has surprised me during my residence in Africa is finding this truth corroborated in the experience of the Yoruba people. In their language I have found twelve remarkable names for god, that in their significance and richness resemble the compound names of Jehovah found in the Old Testament. This people with over four hundred heathen deities have, in my opinion, a finer range of description for God than we have. Likewise they possess the other three elements in this universal revelation. But here is what they have not got: A revelation of God's method of dealing with sin, and of taking sin out of the heart of the sinner. This is the peculiar thing that is revealed in our glorious Gospel. I fear no comparison of Christianity with other religions: we just go one step farther—the Gospel goes the second mile and tells the sinner how to get out of the pit into which he has fallen. This is the task of the missionary, when that task is rightly understood.

The Cleansing Blood

In 1892 during the World's Fair in Chicago, a Parliament of Religion was held, a great public gathering in which men of reputation representing the great world religions were invited to participate. There they sat in a great circle on the platform; in their various attires; from different countries; all speaking English. Each man had his chance to stand up, and as ably as he could, set forth the peculiar glories of his religion. To represent Christianity they selected Joseph Cook of Boston, a man of great intellect, and equally great loyalty to the Gospel. In the course of a masterly oration he pictured Lady MacBeth, anguishing over the ineradicable stains of blood on her guilty hands. When the audience was at the highest pitch of intense interest, he turned and faced these representatives of the various world religions, and asked: "Has your religion anything that can cleanse the stains from the hands of Lady MacBeth, and bring peace to her troubled conscience?" One by one they shook their heads! They had nothing to offer! And when they had all admitted their impotence, he turned and announced, "the Blood of Jesus Christ, God's Son, cleanseth from all sin".

Power and Pardon

The second reason given by Paul to account for his enthusiasm over the Gospel is, that it is the power, or the dynamic of God, actually touching and empowering the man who has been justified. God's power always accompanies His pardon. You remember that a few years ago there was a lady governor in one of the States, who was very severely criticized for imprudently pardoning convicts. A fresh wave of crime in the state was feared. It is a good thing to unlock pententiary doors, but some guarantee is necessary touching the future career of the convict released. If the governor after signing the pardon, could work some subtle change in the nature of the convict, so that love of crime would give way to a passion for law and order and righteousness, then releasing prisoners would be a beneficent act.

Now this is exactly what God does in the Gospel. He does not simply announce to the prisoner at the bar that he is free: but with the act of pronouncing pardon, He works a mysterious and wondrous change in the heart and moral nature of the prisoner. The man feels the touch of God in his spirit; he has become a new creature, for old things have passed away; behold, all things have become new.

Here again I challenge anyone to name a single religious system in the world that can announce to the sinner a mysterious power coming from God Himself to lift him up, change his habits of life, and transform him utterly. God works through no channel save that of the Gospel of His grace. If I did not believe that the Gospel really accomplishes such a change, and that God Himself does something when a man believes, I would never venture into a place so degraded as Africa. But my well-founded confidence is, that when a messenger of the Gospel preaches this word of grace, the Saviour Himself is present, accompanying His servant, ready to witness to His own power. I am always grateful, that years ago at the outset of my ministry, I had the weekly privilege of preaching in the old Pacific Garden Mission, in Chicago. To see the Spirit of God at work salvaging the most hopeless moral wrecks was surely the very best preparation for the Gospel ministry. And out in Nigeria, we have likewise witnessed God's power, and observed that the Gospel is indeed the power of God unto salvation, to everyone that believeth—to the barbarian as well as to the Greek: to the unwise as well as to the wise.

"The Lord Our Victory"

There is no better illustration of this energy that abides in the Gospel, than that related by Dr. H. C. Mabie, in one of his remarkable books on the Cross. He tells the story of Edward Payson Scott who labored in India years ago. Scott became convinced that God wanted him to labor amongst a hill tribe known as the Naga. He had never been in their midst, but was able in some way to master their language before embarking on his trip. As the Naga were a highly dangerous people, friends tried earnestly to dissuade Scott from his perilous undertaking. The British official finally offered a military escort. This Scott declined, lest his errand of peace be misunderstood.

He set out alone, carrying with him a violin, for he was a musician. At the expiration of three or four days' journey he found himself ascending the hills that led to the Naga country. The people, suspicious of all strangers, had heard of his approach and planned to ambush him. Suddenly, Scott found himself surrounded by armed savages, spears leveled at his heart, and any moment threatening to be his last. Guided surely by the Holy Spirit, he unslung his violin, put it to his shoulder, and began to play and sing a hymn of the Cross that he had previously translated into their tongue:

"Alas, and did my Saviour bleed,
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?"

By the time he had completed the first verse, we are told, every spear had been

(Please turn to page 7.)

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

THREE CRIES CONCERNING HIS COMING

By Rev. L. A. Kennedy, *Pastor of Gospel Tabernacle, Winona, Ont.*

There are three cries ascending from the Church Militant upon earth to-day, into the ears of The Lord God of Sabbaoth, concerning the Second Coming of our Lord and Saviour Jesus Christ. As the church militant nears its terminus, there are three divisions in its ranks concerning His Blessed Coming. Each division has a sort of rallying cry, by which the individual members are gathered in their respective groups.

When the Church began its march through this world (that is in the days of her infancy) she knew but one rallying cry concerning the reappearing of her Lord, and that—the third here mentioned, and found in Revelation 22:20: "Amen. Even so come, Lord Jesus". As He tarried and as her march lengthened down through the years of her history, gradually the second cry, "My Lord delayeth His Coming" *(Matt. 24:48; Luke 12:45)* was heard, until the whole militant church lost **the hope** of His Coming, and loved the world which had crucified her Lord. Then the first of the three cries which now enters into the ears of the Lord God of Sabbaoth began to be heard boldly and clearly through her ranks—"Where is the promise of His Coming" *(II Peter 3:4)?*

"Behold, He Cometh!"

In The Church's present and increasing midnight of apostasy a God-inspired cry has been and is clearly ringing in the annals of the Church: "Behold the Bridegroom cometh; go ye out to meet Him" *(Matt. 25:6)*.

Startled out of their worldly slumber by the reality of their living Christ at the right hand of the Majesty on High, and the fact of His imminent Return for His Bride, the hearts of some individual members of the true Church have been revived with somewhat of the old joy that ran through the apostolic Church concerning the imminent Return of their Lord and Saviour Jesus Christ, and the apostolic yearning concerning His Coming now somewhat frequently echoes in the Church Militant. More frequently still it ascends silently from hearts that beat for His Coming.

The Church is soon to ascend to Glory, and, all about her is spiritual darkness. Yes! thick darkness that can be felt. This dense darkness of unbelief in God's Living Word is without and within the professing church; but, thank God; the true Church is washed and made clean in the Blood of The Lamb. Once its members were children of darkness even as others, but now they are light in the Lord *(I Thess. 5:4,5)*.

See the Church surrounded by this dark hour of unbelief. As time rushes the Church onward with ever rapid pace toward the terminus of her earthly testimony, its faithful members march onward and upward with a heavenly light—God's precious Word—shining upon their pathway to that matchless land of endless day where their Lord is all the Light.

Listen to the cries ascending from her ranks concerning the return of her Lord, and you will hear loudest and first of all the blatant and bold cry of the long prophesied scoffers of the last days which walk "after their own lusts" and say:

"Where Is the Promise of His Coming"? *(II Peter 3:4)*.

This wing of the Church has rapidly increased and their stand, that emboldens them to scoff at the Word of the Lord, and especially at His Coming, is based upon the argument from nature which refuses to recognize God's dealings through other than natural channels. Therefore their position is truly set forth in the inspired record by the words, "For since the fathers fell asleep all things continue as they were from the beginning of the creation" *(II Peter 3:4)*.

Their reasoning **is not true,** for while it has pleased God to allow things in this world to proceed governed by natural laws, yet God has intervened on some occasions in the history of man, and setting aside the natural, has brought to pass the supernatural. The inspired record charges these latter-day mockers of the supernatural with being wilfully ignorant of the testimony which history bears to the fact that God will bring His Word to pass, even though He must do so by setting aside natural laws and using supernatural. In II Peter 3:5,6 this testimony from history is cited. The heavens are here pictured as existing before the flood by the Word of God, and, the earth (is pictured) arising out of the water and extending continuously through water, also by the command of God. Then, contrary to natural laws, the earth was overflowed by water so that even the highest mountains were covered and every living thing perished with the single exception of the life that was preserved in the Ark. Thus the earth has had its baptism in water, which is never to be repeated.

But II Peter 3:7, 10 and 12 clearly prophesy that the heavens and the earth are to be baptised with fire in the Day of The Lord, and that it is the same Word of God which now reserves the heavens and earth unto fire, which before the flood reserved the earth unto its baptism by water. "But above all, remember that, in the last days, men will come who make a mock at everything, men governed only by their own passions, and asking, 'What has become of His promised Return? For from the time our fathers fell asleep all things continue as they have been ever since the creation of the world'. For they are wilfully blind to the fact that there were heavens which existed of old, and an earth, the latter rising out of the water and extending continuously through water, by the command of God; and that, by means of these, the then existing race of men was overwhelmed with water and perished. But the present heavens and the present earth are, by the command of the same God, kept stored up, reserved for fire, in preparation for a day of Judgment and of destruction for the ungodly. The Day of The Lord will come like a thief—it will be a day in which the heavens will pass away with a rushing noise, the elements be destroyed in the fierce heat, and the earth and all the works of man be utterly burnt up. Since all these things are thus predestined to dissolution, what sort of men ought you to be found to be in all holy living and Godly conduct, eagerly looking forward to the coming of the day of God, by reason of which the heavens, all ablaze, will be destroyed, and the elements will melt in the fierce heat? But in accordance with His promise we are expecting new heavens and a new earth, in which righteousness will dwell" *(II Peter 3:3-7, 10-13, Weymouth Trans.)*.

The earth's future fire baptism in the Day of the Lord is a powerful incentive to godliness for those who believe God's Word; while all who scoff at the Word lack this much-needed incentive to holy living, and as a result are found "walking after their own lusts". However, God expects believers to look for, and hasten, the coming of the Day of God, which we can only do by consistently and constantly witnessing for Him.

Thus there ascends from the Church Militant of the twentieth century, into the ears of the Lord God of Hosts, this increasingly bold and blatant cry denying His Coming, "Where is the promise of His Coming"? ("What has become of the promise of His Return?" Wey. Trans.)

"My Lord Delayeth"

From another section of the Church arises into the ears of the Lord a second cry concerning His Coming, "My Lord delayeth His Coming" *(Matt. 24:48; Luke 12:45)*. Let us notice what the Word says concerning those who raise this audible or inaudible cry in the Church.

Those who raise this cry are "evil" servants upon whom their Lord, as Matthew 24:50, 51 puts it, "shall come in a day when he looketh **not** for Him, and in an hour that he is **not** aware of, and shall cut him asunder ("He will treat him with the utmost severity", Wey. Trans.), and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth". Notice their portion is "with the hypocrites". In Luke 12:46 the Lord appoints them their "portion with the unbelievers". This being their just portion allotted to them by "the Judge of all the earth", these "evil" servants who raise this cry in the church to-day, "My Lord delayeth His Coming", are none other than "hypocrites" and "unbelievers" in the sight of God.

Their use of the personal pronoun, "my", concerning the Lord, is no indication that they really belong to Him; for our Lord, in His Sermon on the Mount, says in Luke 6:46 "And why call ye Me, Lord, Lord, and do not the things which I say"? Then He follows these words with an illustration showing the difference between "hearers only" and "doers" of the Word. "Hearers only" are like the foolish man who "built his house upon the sand" and which, when the storm came, "fell" for it could do nothing else since its foundation was so unstable. Just so foolish are professed unbelievers to-day, and just such a sinking sand foundation is underneath them in the Church, who are "hearers only" of the Word. Many who belong to this class put much stress upon being fundamentally sound in doctrine, but their house is doomed to fall, because, while they have held tenaciously for the truth in doctrine, they have no experimental knowledge

of the truth. Yes! not even an experimental knowledge of regeneration!

"Doers" of the Word are like the wise man who when building his house, "digged deep and laid the foundation on a rock"; and when the storm came it "fell **not** for it was founded upon a rock". "Hearers only" need to dig down deeper than the sands of a technical knowledge of the Word, and see that their foundation rests upon the solid rock of an experimental knowledge of Christ as the Way, the Truth, and the Life. Such an experience with Christ cannot but manifest itself in the fruits of the life as long as one is in fellowship with Christ, and it designates a believer as not a "hearer only" of the Word but a "doer".

Reader are you among those in the professing church of Christ to-day who speak or act as though their Lord were delaying His Coming? Beware! it is a mark of an "evil servant" who is a "hearer only" of the Word, and whose just portion is "with the hypocrites", and "unbelievers". "Not **everyone** that saith unto Me, **Lord, Lord, shall enter** into the kingdom of Heaven; but **he** that **doeth** the will of My Father which is in Heaven" *(Matt. 7:21)*.

"Even So, Come"

Now hear the third cry concerning His coming, ascending from the ranks of the Church Militant which is the revived apostolic cry: "Amen. Even so, come, Lord Jesus" *(Rev. 22:20)*.

In contrast to "that evil servant" which says "in his heart, My Lord delayeth His Coming", we have, in Matthew 24:45-47 and Luke 12:42-44, "that faithful and wise servant", whom the Lord has made ruler over His household, "to give them their portion of meat in due season". Who are "the faithful and wise" servants in the Church of to-day? And what is the "portion of meat in due season" for the Church in this period of her history?

During the Thyatira period of church history (about 500-1500 A.D.) many of the apostolic doctrines were lost to the Church in the dense apostasy that enveloped her. Chief among these lost doctrines of the church were the doctrines of justification by faith, and the Second Coming of Christ. Mr. H. A. Ironside, in his book: "Lectures on the Book of Revelation", page 43, has a very significant paragraph in this connection. "It was at this time" (Constantine's conversion) "that the truth of the Second Coming of Christ was given up. Before the days of Constantine the Church was looking for Him. That was their expectation and hope. But after the great change in their circumstances, this truth was largely lost sight of. Christian bishops said, 'We have been looking for Christ's reign but we have been wrong. Constantine's empire is Christ's kingdom'. They thought the Church was already reigning; so it went on until the days of the Reformation, when the light began to dawn again."

There was a time in the history of the Church; namely the Reformation period; when the doctrine of justification by faith was the "portion of meat in due season" for an apostate church, and God raised up "faithful and wise" servants to restore this lost doctrine to His Church. Just so the "portion of meat in due season" for the increasing apostate and lukewarm twentieth century church is **the truth of the Coming of the Lord.** This is the special time in the Church's history when the doctrine of the Second Coming is her "portion of meat in due season". Is this not significant seeing these are the days just preceding His Coming? Is it any wonder that Satan is in these days pouring out such hatred against, and ridicule of, this doctrine of the Second Coming of Our Lord and Saviour Jesus Christ? "And that, knowing the time, that **now** it is high time to awake out of sleep: for **now** is our salvation nearer than when we believed. The night is **far spent, the day** is at hand: let us therefore **cast off** the works of darkness, and let us **put on** The Armour of Light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make **not** provision for the flesh, to fulfil the lusts thereof" *(Rom. 13:11-14)*.

Thank God for His "faithful and wise" servants who are giving the Church her "portion of meat in due season", which portion for to-day is the truth of His Blessed Coming! Hear The Lord say to such, "Blessed is that servant whom his Lord **when He cometh** shall **find so doing"** *(Matt. 24:46)*.

I call you therefore to hark to the cry of the "faithful and wise" servants in the Church Militant, as it is faintly distinguished among the clamor of apostate voices. It is the revival of the old apostolic yearning of the Church's early days as echoed back from lonely Patmos Isle by the last of her Apostles, in response to the words of the Lord, "Surely I come quickly". "Amen. Even So Come Lord Jesus".

God's Revelation to man is closed with a last warning of Our Lord's soon Return. Every born-again child of God will find welling up within his heart the response, "Amen. Even so come Lord Jesus" *(Rev. 22:20)*.

These three great and significant cries concerning His Coming will resound in the Church Militant upon earth until He come. Which one finds its response in your heart?

"Surely I come quickly",
The Lord's last warning words from Glory,
Uttered, inspiring His Church below,
To truly and faithfully witness,
To His Coming as sure and soon.

"Surely I come quickly",
"As a thief" in the world's dark "night",
"In the twinkling of an eye",
As the sharp flashing of the lightning,
"In a moment"—then—on High.

"Where is the promise of His Coming"?
Cry the scoffers of these last days,
Who "walking after their own lusts",
Will continue in their mockery of the Word of God,
Until their eternal doom—the lake of fire.

"My Lord delayeth His Coming",
The cry from the "evil servants" of our Lord,
Who shall awake too late, to find
The Lord, whom they profess as theirs, has come;
And their eternal place is—"with the hypocrites."

"Amen. Even so come Lord Jesus",
The eager and lonely cry of the church in exile,
To the precious message from Heaven,
Her Lord, Himself, hath sent; "Surely, I come quickly".
"Amen. Even so come Lord Jesus".

PAUL'S ENTHUSIASM OVER THE GOSPEL

(Continued from page 5.)

lowered, and every head was bent listening to that first announcement of the Gospel that they had ever heard. He went on with the hymn:

Three verses remain as follows:

"Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

"Well might the sun in darkness hide,
And shut His glories in,
When Christ, the mighty Maker died
For man, the creature's sin.

"But drops of grief can ne'er repay
That debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do."

When he had finished, the tears were rolling down some of the faces, hostility had been banished, and Scott was welcomed into their midst, where he spent the rest of his life ministering to them. Dr. Mabie himself saw and relates the gracious results of that ministry, commenced in such an apostolic way.

A Simple Message

Again, Paul was not ashamed of the Gospel of Christ because of its extreme simplicity. It is not a complicated system. The simplest explanation of its conditions is that of coming and receiving. How beautifully the Apostle states this in the tenth chapter: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" *(Rom. 10:6-11)*. Then notice the tender description of God's attitude at the end of the chapter: "All day long I have stretched forth my hands unto a disobedient and gainsaying people" *(Rom. 10:21)*. What does it mean? It means that God is reaching out hands laden with the Gospel, and simply waiting for the sinner to put forth his hand to receive the gift.

In this respect I learned a helpful lesson at the beginning of my ministry. While a student-pastor, I had been invited to speak at a tent-meeting that was being held in the east end of the city. I went expecting to re-preach my Sunday-night's sermon. But on my arrival I observed that the major part of my audience was made up of restless, wriggling boys. I felt disquieted, for I saw that my sermon would be utterly out of place. The Spirit helped my infirmity, for two texts flashed into my mind: "I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins: return unto Me for I have redeemed thee" *(Is. 44:22)*; "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins" *(Is. 43:25)*. From these two texts I showed by simple illustrations that salvation is an accomplished thing, and that all the sinner is required to do is to accept what has been done.

"Nothing either great or small,
No, sinner, no:
Jesus did it, did it all,
Long, long ago."

After the message, which riveted the attention of the boys, several responded to the invitation and accepted Christ. I followed one of them, saw him baptized and received into one of the East End churches. I kept in close touch with him during my student days.

With this lesson on making the Gospel

exceedingly simple, fresh in my mind I re-preached this children's sermon in my own church. Sometime later I was delighted to learn that during the course of the sermon a young lady had embraced the proffered Gospel and been saved.

Then soon after I came to this Tabernacle to preach. I ventured to repeat my children's sermon. It seemed a failure, as does many a sermon. I felt very much chagrined. But on Tuesday evening while giving a lantern lecture on Pilgrim's Progress I was startled by a message from the usher that a policeman desired to see me at the church door. I went out tremblingly to the door, and saw a great, stalwart policeman in uniform. "You are Mr. Davis?" he enquired. "Yes," I admitted. "I am on my beat and cannot tarry," he continued, "but thought I would like to tell you that while you were preaching on Sunday night, I found Jesus Christ as my Saviour".

Last Sunday night a man came to me and said, "Mr. Davis, I have never had a chance to tell you that once when you were preaching here fifteen years ago, I was born again. A few minutes later a mother told me that her daughter who is in the orchestra behind me, was saved when, as a girl, she heard a Sunday School address I gave here. These things thrill the heart. It is very stimulating to return and find a vigorous plant where a seed was dropped years ago.

I might relate other cases that have come to my notice, where the Gospel itself, simply stated, has wrought its own victories. The lesson I have learned afresh is that we cannot make the Gospel too plain, that we need to preach more children's sermons to adults. For men, who are perfectly clear in their thinking on other subjects, are utterly befogged when it comes to the way of salvation. The devil's ministry is to blind them: and it is ours to clear away the mist and fog, and help men to think in terms of the Gospel of Jesus Christ.

Ready for Appropriation

My final word to you who have not accepted Jesus Christ as your personal Saviour is this: All that needs to be done has long since been done, and all that remains is for you to lift up your heart and say, "Lord, I take Thy Salvation," and if you do that, both God's pardon and power are yours, the power of God unto salvation to everyone that believeth. It is for Jew or Greek, or, in other words, for all the diverse races of mankind.

CONTINUE IN PRAYER FOR THE CHURCH

Let us keep in mind the "Watch Word" for the year 1928: **"Continue in prayer and watch in the same with thanksgiving".**

Let us "Continue in prayer" a little longer, "for **yet a little while,** and He that shall come will come, and will not tarry".

Let us "Continue in prayer" a little more earnestly, for our Lord in His hour of crisis "being in an agony **He prayed more earnestly".**

Let us "Continue in prayer" a little **more definitely for the Church,** for the sake of Him who "loved the Church and gave Himself for it; that it should be holy and without blemish".

1. **Pray for all of God's people, "called saints",—every member of the body of Christ** *(Eph. 6:18).*

For the tried ones, the discouraged, the tempted, the sick and the afflicted ones; the sorrowing, the needy, the burdened, the distressed, and the suffering ones. Then there are the weak ones, the careless, the prayerless, the worldly, the defeated, the fruitless, and the backslidden ones. But they are all redeemed by the Blood, accepted in the Beloved, and necessary to the body of Christ. Pray they all may be established, perfected, filled with the Holy Spirit, made fruitful in life and service, and that the true Church shall be completed and made ready for the Coming of Christ—the Head.

2. **Pray for all of God's servants** *(Eph. 6:19,20).*

For pastors, evangelists, Bible teachers, Rescue and Jewish Mission superintendents and workers, colporteurs, tract distributors, open-air workers, Sunday School superintendents and teachers, missionaries on home and foreign fields, writers and publishers of Christian literature, editors of Christian papers and magazines, and all Christian workers. Pray especially:

(1) That their lives shall be consistent with the Gospel they preach and teach and publish.
(2) That they shall be men and women of faith and prayer.
(3) That they shall declare the whole counsel of God.
(4) That they shall preach the Word of God with power.
(5) That they shall have effectual doors opened for their ministry.

3. **Pray for a mighty revival of the entire Body of Christ—the true and living Church of God** *(Eph. 3:14-21).*

For a new awakening, a re-quickening and re-vitalizing; a re-filling and re-anointing of the Holy Spirit that will lead to a new sense of sin, a confession and forsaking of sin, and a renewal of faith, courage, godliness, fruitfulness, prayerfulness, and cure the coldness, prayerlessness, worldliness, and indifference which is so apparent in the great professing church. Remember that every member of the true Church,—a living organism, is born again and possesses eternal life. Let us unitedly "fight the good fight of faith", and lay hold on eternal life abundantly for ourselves and for every new-born believer *(I Tim. 6:12).*

4. **Pray for Spirit-filled and Spirit-enabled Intercessors** *(Col. 4:12,13).*

For men and women to stand in the gap caused by the recent home-going of several faithful intercessors; men and women who will give time and strength to wrestle against the powers of darkness, clad with the whole armour of God; those who will watch unto prayer and prevail in prayer.

5. **Pray against all enemies of the Church** *(II Tim. 3:8-10; Jude 1:14,15).*

For false teachers, writers, and evil men who propagate their false doctrines and deceive many; for those connected with religious cults, atheistic associations and anti-Bible Societies—that God will confuse them and bring their work to naught speedily *(Titus 1:10,11).* Remember that back of these men and women is Satan, the deceiver, and lying spirits *(Eph. 6:12).* Against them plead in prayer:

(1) The Victory of the Cross *(Heb. 2:14).*
(2) The Blood of the Lamb *(Rev. 12:11).*
(3) The Promise of God *(Rom. 16:20).*
(4) The Name of the Lord Jesus *(Phil. 2:9,10).*

Stand by faith in the risen Christ in the heavenlies,—far above principalities and powers. Claim the victory by faith. "Stand in the evil day". "Resist the devil". Do not forget that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" *(II Cor. 10:4,5).* As you thus pray, you will be

Praying for a Revival of the Church
Great Commission Prayer League,
808 N. LaSalle St., Chicago, Ill.

AN ILLUSTRATIVE AND AN ENCOURAGING INCIDENT

(Continued from page 3.)

sequent transformation and glorification, will bring about a change in the fallen human nature of the believer in Christ. It is then he will be changed into the full likeness and image of the Son of God, and will be like Jesus Christ Himself, sinless, holy, immortal and glorious *(Rom. 9:29; Phil. 3:20,21; I John 3:2).* But the natural man is not only the heir of a fallen and depraved human nature, but he is likewise blind to eternal verities and spiritual realities, in spite of all the culture and education he may possibly possess *(I Cor. 2:14).* The carnal mind is at enmity with God, is not subject to the Law of God, neither indeed can be, no matter however brilliant, trained and developed it may be *(Rom. 8:7,8).*

Let the Christian worker remember too, that God is not now engaged in converting the world to Christ, neither is it His purpose to do so in this present age, but He is the rather engaged in taking out from among the nations of the earth a people for the Name of Christ *(Acts 15:14),* and that therefore, it is only here and there that honest hearts, whom God touches by His Spirit through the Gospel, respond to the message and yield to the call and are saved. To ever remember these things will be the means of great encouragement and enheartening in times of trial because of apparent vain and useless effort and toil. Let us seek by God's grace to remember these things, and let us take heart, labor on ardently and faithfully, and thus be prepared in the face of manifest doubt and unbelief to withstand their disheartening effect and to be preserved against a hindered and crippled service for our Lord and Saviour Jesus Christ.

WORLD-WIDE EVANGELISM

(Continued from page 1.)

and leadership of the Holy Spirit in our lives and service for the Lord and allow Him to work in our lives all that the Lord has n His own heart and mind for us. Let us ever remember that the Holy Spirit must be recognized and yielded to if real spiritual guidance and blessing is to be realized and enjoyed. Apart from this there will be a lot of cold and perfunctory performance, and our service and ministry will run along the rut of designed human purpose, and will lack the passion, glow and energy of the Holy Spirit's presence and power.

"Oh, for a passion as Jesus had,
A passion for dying souls
The wealth and health and life and all
We'd forsake to reach the goal.
He sweat as it were great drops of blood,
He suffered on the Cross.
What have we suffered? What have we borne?
Have we counted all but loss?
Lord, breathe Thy passion into our hearts,
Fill us with love Divine
Till numberless souls to our Father we'll bring
Saying, 'Lord, these are Thine' ".

It is present faith, not past experience, that keeps us from fainting in the hour of trial.—*Chimes.*

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians. the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINIA—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monsky's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, J. Perelman, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Meumokr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martcinkovsky, J. Juk.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in 38 countries.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal." Miss Pavlina Dimkova.

AN APPEAL FROM THE HOME LAND

It is not our custom, as our readers will know, to publish appeals from workers in the Home Land. But the following appeal reached us, and we publish it in the hope that the party or parties may be found who will help this struggling church.—*Editor.*

Spindale, N.C.
July 28, 1928.

W. S. Hottel
Hamilton,
Ontario.

MY DEAR SIR AND BROTHER:

If I am out of place in taking this liberty please pardon me. I am the first pastor of the Spindale Church, organized about twelve months ago. We are $1,500.00 in debt for a $7,000.00 building. We are paying by the month to the Building and Loan. Only one family in the church owns their own home.

Our Sunday School has out-grown us. We need Sunday School rooms. We can build them for about $1,000.00 **But** we have no manse yet and a debt of $1,500.00 on the church building.

There is somebody who has the money, I feel sure, who wants to build these Sunday School rooms for this needy people.

Will you please help me find the person or persons who will help us? We use your literature (Bible School Literature—Editor) and consider it the best.

Sincerely
H. H. CASSADY.

P.S. We are in the mountains of N.C.

NEWS TOO GOOD TO KEEP

The following communication reached our office several weeks past, and it speaks for itself. We have not asked the writer for the privilege to publish it, but do so nevertheless, because the news is too good to keep to ourselves. We trust we may be pardoned of the writer for so daring a deed. We hope and pray that numerous other readers will be stirred to a new effort in behalf of the magazine. Will not each and every reader seek at once to secure at least one new subscriber?—*Editor.*

DEAR EUROPEAN HARVEST FIELD:

Your appeal in the May copy for subscribers set me to thinking, and while I have put you on my prayer list and contributed toward your missionary work, I do not ever remember sending you even one dollar toward the magazine; so determined that I would send the first money I could to help you reach your goal in that respect. For His honor and glory accept the check for one hundred dollars which you will find enclosed.

I just wish I could tell you how I **love** your magazine and how richly it feeds me. I look forward to it eagerly each month. I am so thankful for you. May the dear Lord bless you and all those connected with you abundantly!

Yours in Him we love,

A PERSONAL TESTIMONY

The following personal testimony is from a brother, who, after having been highly endorsed by John Kovalchuck, was added to our list of workers in Poland several months past. Our brother is graciously used of the Lord, and we are glad to be able to pass on his personal testimony to our worthy constituency, as well as his picture. We ask our readers to stand with us in prayer for our good brother that he may be greatly used of the Lord to bring many to a knowledge of the Lord Jesus Christ.—*Editor.*

Zdolbunow, Poland, Feb. 2, 1927.

DEAR CHRISTIAN FRIENDS:

Greetings in the Name of Jesus Christ to everyone of you who believes in Him and loves His harvest fields. I have been working in Poland for three years, and the Lord has

BROTHER GEORGE NAZARUK
Worker in the Zdolbunowo District of Eastern Poland

wonderfully blessed. I love to work for Him and to tell the unsaved about His perfect salvation. Within these three years He has given me more than 150 souls, all of whom have been baptized and have joined the church.

But it is difficult to work for the Lord to the fullest extent and to earn one's living at the same time, and I long to be able to give all my time to Him.

I was a Greek Catholic, studying in their school, until I was fifteen years of age. My father heard the Gospel and was converted, and asked me to read the Gospel for him. While reading, I became converted, and asked the Lord what He would have me do. He sent me to America in 1914, and in December of that year I was baptized in Newark, N.Y., by a Polish preacher, Pitrovsky. I then went to the Russian Bible Institute in New York, to prepare myself to preach His precious Gospel; and attended the Baptist Theological Seminary in Texas for a few years, where I studied Theology and music. I decided to go to Poland to labor, but on my way I stopped in Kansas City, and attended the Baptist Theological Seminary there for one year, working as a missionary among my own people in that city.

May God bless everyone who will read this simple testimony.

Your brother in Christ Jesus,
GEORGE NAZARUK.

VISITATION WORK

Jabionna, k/Warsawy, dom W. Proniakowa
June 23, 1928.

DEAR FRIENDS:

I received your kind letter of March 10th with enclosed New York draft for $23.00, and sent you my answer, which you may not have received. A few days ago I received a money order for 175 zl. 40 gr. in Polish money, and send you my hearty thanks for your kind remembrance of me.

I want to notify you of my change of address. The house in which I was dwelling in Warsaw was sold, and all the tenants were compelled to leave it. I found a house outside of Warsaw, but am very sorry that I have not a place for the meetings of our congregation. I trust that the Lord will provide one for us. Not having a hall for the meetings, I try to do visiting. Together with my wife we visited our cousin living in the country, who was recently converted when visiting us in Warsaw. Upon our return I visited brethren in Lublin for a few days. If the Lord will help, I want to visit another congregation in Poland this summer. Besides preaching, I am writing notes on the Word of God and sending them from time to time to the brethren in Poland and abroad.

With my heartiest greetings to you, I remain,
Very sincerely yours in the Lord's service,
A. PRZEORSKI.

A VISITOR IN CZECHOSLOVAKIA

Znoimo, Czech., June 12, 1928.

DEAR BROTHERS AND SISTERS IN CHRIST:

Greetings in the Name of Jesus, that Name of all Names! In my last letter I told you about the opening of the out-station at Kravsko. I am sure you will be glad to hear that one soul there has accepted Christ as his Saviour, and that others are drawing closer. The children also take great interest. They even stayed for the services last time, which started after nine P.M., because the people work late in the fields.

Satan is also busy, even hindering the little ones. During the message a woman came to get her child, saying that she had not known where the child was, and that she would punish her for coming. Almost all of the children left the meeting with her. Pray that they will not be hindered from coming again, and that they may all be led to Christ.

We praise the Lord for the season of refreshing and for the pleasant surprise He gave us in bringing Brother Kencie (of the 12th street Baptist Church, Allentown, Pa., which church supports the writer.—*Editor*) into our midst for a few days. On Friday morning, the first of June, he walked in on us quite unexpectedly, bringing us your greetings, and the cheer of his presence. We were glad that he could spend the evening with us in the German services. He spoke for a short time, and Brother Lukesh afterward. The presence of the Lord was manifested. Yet it may have seemed somewhat strange to Brother K. He apparently was not prepared to see the mission room full of people, who, though more or less interested,

were not converted (with the exception of a few) nor members. He felt constrained to call them Brothers and Sisters. Whatever the practice may be in the States or elsewhere, here we insist on a complete surrender and evidence of a new life, and that is not accomplished so quickly in the face of old customs and training.

That the ways of bringing people to the Lord are varied was evident in the Sunday morning service, after Brother K. had gone from our midst. There was a lady present who had only been in the mission a few times, and had been visited twice in her home. She came to such a beautiful conversion as could be desired. After the service she offered herself for any service within her capacity, and gave us the clew to what led her to come to us and to hear the Word. She had for a long time observed us from a distance as we gave out the tracts on Market days, and was impressed by the tracts as well as by our fervor in giving them out even in inclement weather. This is another proof that it pays to be faithful and that there will be results of which we may not know here. Pray for this new convert's growth in the Lord and for the conversion of her husband. We pray that the Lord will increase the tract service, that those who will not come to hear will get the message at home.

Brother K. had intended to stay only one night, but consented to stay for Saturday night also, when he comprehended that we have a

MISS EDNA KAUFFMAN AND BROTHER KENCIE

an old friend from Allentown, Pa. He recently visited the workers in Czechoslovakia.

double mission, in two languages. I trust that he enjoyed that service. The work in the Czech. language is more advanced, and also shows the urgent need in the German activity. The longer I am here the more I realize what patient, persistent work it takes along every line to bring souls out of their slothful indifference. We covet your prayers that we may have an increase of the working of the Holy Spirit like that of Saturday night, when, as in an old-fashioned revival, believers came forward for the fulness of the Holy Spirit, and sinners bowed themselves, pleading for pardon.

Yes, it is possible here also. Yet I fear that many of the home folks do not fully understand our handicaps. Just think what preparation and equipment are necessary at home, and here we struggle with the barest of necessities. **You** have "fathers and mothers in Israel" to stand by the work and to help pray others into the Kingdom, where **we** have babes in Christ to instruct and to lead on in the way of Grace. Therefore we look to you to be the foster-parents of the converts here, and to stand by us while we pour out our lives. Praise God for victory as you pray with us for the work here! I would also remind you to keep the much needed mission rooms before the Lord in prayer. Thank you, and may God richly bless you and give you great joy in His vineyard till He comes and we all meet to part no more from our precious Saviour's side.

Our courage is good to go forward winning souls till then. EDNA KAUFFMAN.

PROGRESS IN POLAND

Luniniec, Polesie, Poland, June 29, 1928.

DEAR FRIEND:

Your letter of May 11th and enclosed draft received. It cost me some time and expense in getting the new American passport. I now have one which will be in force for two years.

I think Brother Nazaruk has written you about our two weeks labor in his region in Volhynia. The Lord blessed us richly together. They recently had a great festival at the opening of the new meeting hall, and a baptismal service, in which forty-nine were baptized. The picture was taken of this service, and may be sent to you.

Brother D. Prystupa has asked me to come to him for some time to help him in the work in his region. He is doing a great and a blessed work. I intend to visit him this summer if the Lord permits. He is waiting prayerfully for help from God through you. He gets no regular support from anybody.

In our region around Luniniec the Lord is blessing us. We have had one baptismal service this summer. Seventeen were baptized and others are ready for it. We constantly travel

BROTHER NAZARUK'S CHURCH AT OZENIN

Picture was taken at the opening of the new building for which they prayed so long.

from place to place visiting our believers and holding services.

We have bought that lot and small house for our meeting hall. Now we are planning on repairing and enlarging this small house. It would be fine if we could get a few hundred dollars to buy a larger hall to be placed on the lot beside this small one. The small one we could use for children's Sunday School.

The property we bought is to be held in the name of the Russian and Polish Baptist Convention of Poland. We have found it to be the best way. Experience showed that to hold the church property in the name of some persons or church committee is not quite safe in Poland. I know some Christian groups here who have built a hall and held it in the name of some prominent member or members. It happened that some false teacher came over and began his destructive work, and the persons in whose name the property was held went with this teaching and took the property with them as the possessors of it. So please explain this matter to all the members of our Fellowship and the friends who help us to buy this property. Your advice will be very much appreciated.

We remain sincerely yours for the Master,

JOHN KOVALCHUK AND OTHERS.

ON THE BORDER OF RUSSIA

Brother J. Kovalchuck forwards a letter from Brother Nazaruk, whose field of labor he has visited, and reports that the Lord is blessing the labors of this brother, and that many are giving themselves to the Lord under his ministry. They were beginning to build a meeting hall, and a little help might enable them to accomplish much.—*Editor.*

Wolyn, Poland, June 13, 1928.

DEAR FRIENDS:

Greeting in the Name of Jesus Christ to all Christian people in America. May God bless you as you work for the Lord and for His great mission fields!

I was very glad when I received word from Brother Kovalchuck that you were going to help me a little, and was thankful to my God that His Holy Spirit had moved you to think about me and my poor Russian people. I see in this assistance not only a monthly financial support, but a prayer and spiritual interest of American Christians. Yes, I have received remittances for three months. May God bless every donor!

I want you to know something about my work. I am now in Ozenin, the second station from Zdolbunow, and the last station from Bolshevic territory. Here I have sixty-five members. On the 3rd and 4th of June we baptized forty-nine. I built a hall accommodating three hundred people, and we had the opening of it on the 3rd and 4th of June. It was a great occasion for the people. God blessed us wonderfully and a great revival is spreading in our villages as a result.

Our hall is not yet finished. We need flooring and ceiling costing about $100.00. **If some one could send us about $50.00, the rest of it we might find ourselves.** We greatly desire to finish it before Winter comes. I am going nearly every day from village to village preaching the Gospel of Jesus Christ. Some of these Polish people are so poor that it is impossible to raise more than one hundred zlotys in a month. If you cannot help me more than you are doing, since you are supporting Brother Kovalchuck, let it be as much as you can help. I am very grateful for what you are sending me and thankful to those who are giving the means.

During my three and a half years of preaching in Poland, God has blessed me wonderfully. I have built two church buildings, one in Plosk and one in Osenin, baptized more than two hundred, and organized four young people's meetings and three Sunday Schools. I will be glad to be remembered in your prayers. I would greatly enjoy receiving your magazine, and desire some good books on Missions.

May God's blessing rest upon all your work and give you great wisdom in your missionary service. I am hoping to receive some encouragement from you in this work of the Lord. May He bless you all!

Your least brother in Christ Jesus,
G. NAZARUK.

RELIEF WORK CONTINUES

Sofia, June 12, 1928.

MY DEAR CHRISTIAN FRIENDS:

I have just received your cable via London of June 9th for another thousand dollars.

The relief work which was begun within a few days of the first shocks is still being continued. Owing to the large number of homeless families and the complete dislocation of normal life in the affected areas, there is little doubt that it will be necessary to continue the work for some considerable time, and donations for this purpose are urgently required.

Human fellowship manifests itself most feelingly in times of crisis. The Bulgarian people recognize sincerely the sympathy and aid which have been expressed in the present ordeal. May God bless every effort for bringing help to the unfortunate sufferers.

I have noticed your advice for economy in the distribution of relief funds. We are doing that.

We are continuing our Evangelistic open-air meetings and the Lord has blest our efforts. Bulgaria needs a revival of the Religion of the Lord Jesus Christ, for this nation is sick of sin.

Pray for us and for the work we are doing here and especially now while preaching, and feeding the hungry.

Mrs. Mishkova joins me in sending you our best wishes.

I am in the best of bonds,
Very sincerely yours,
PAUL L. MISHKOFF.

AFTER THE EARTHQUAKES
A Prayer at the Close of the Address by Paul L. Mishkoff

IN CONFLICT WITH POWERS OF EVIL

Warszawa March 20, '28.

VERY DEAR FRIENDS:

Another month has passed by so silently that it seems hardly possible.

One week was used to rest up a little and to take care of home-duties. One week was spent in a town not far from Warsaw where I was urgently called. In some previous meeting which I had held there, some souls were awakened and accepted the Lord. This provoked their mother so that she acted foolishly. She thought her son and daughter would consider and pity their old mother and repent of their salvation. This they had done before. This old woman had pronounced many vile curses upon the believers, some of which curses are too vile to mention. One shudders at the thought of it. However, her son and daughter did not go back into the world.

As she saw her devilish intentions come to naught, she commenced to act like a possessed woman day and night. Indeed I believe that she **was** possessed. She just raged so that everybody feared what might happen. It almost seems as though the curse came back upon her. Her pastor came with police and doctor, saying that we were to be blamed and the young converts. The whole community was in an uproar, and the pastor commended his godless flock for their evil-doings. The woman raged on for about two weeks, guarded day and night. Then she died, having first asked the believers to her death-bed, to forgive her.

I happened to arrive on the day of burial, and slept in that town. A little after three in the morning we were aroused from our sleep. Well, what was going on? Some men had come to call us to help, for the right-hand man of the pastor had gone into a craze. Going on all fours, taking all his clothes off, breaking everything in his way, he raged in and outside the house until he broke down, laying himself down in an empty manger in the barn. The believers actually trembled and just begged me to stay and hold some meetings for them. This man had at several times attempted to drown Christian workers. During the evangelistic meetings which I had held between Christmas and New Year he was supposed to have said, "Now I must decide to live either wholly for God or else wholly for the devil." It looks as though he preferred the devil. There were only a few converts, but I had very happy and blessed hours in pastoral work.

A Time of Blessing

For a little over two weeks, I was in the second largest city of Poland, Lodz. During the day I visited different sick people, also those in soul-distress. In the afternoon we held Bible classes which increased in numbers and interest from day to day, as we went on. Many workers changed their work in the factory in order to attend these meetings. I do not remember ever having seen such deep searching hunger among the people, for a deeper, holier life. These seasons shall never be forgotten. I do not know whether they were more profitable to me or to them. Daily, I had (sometimes early in the morning) inquirers. Many a stony wayward heart melted, and I believe about six to ten souls have come to Jesus through these meetings. It was a time of very much prayer, of deep experiences, I believe not only to the hearers, but also to me. I do praise God for His deep abiding blessing upon the work, the people, and myself. It must be said that I hated to part with them. There was such love, such tenderness, and harmony as I have not often found. Two dear brothers accompanied me to the depot and even on the way I was happy to minister in a pastoral way. Many dear children of God are in great need of just such pastoral tending.

The Young Folks

Besides the work with grown folks I do not want to forget the children; for I do love them. It was also here that I had some precious times. I used the Sunday School Jetts to illustrate the lesson, and the children had great joy. Some boys even tried to imitate them at home and brought them to School the coming Sunday.

The Young People's work has also a warm place near my heart, and during three Sundays we had, at times, packed rooms. On the last Sunday I noticed how the Spirit of God was moving from one to the other. Some bowed their heads and wept bitter tears of repentance, and some tears of joy that God had given them eternal life free.

Now I do want to thank you dear friends who have had a hand in all these blessings, be it in prayer or actual financial help. Also many thanks to those friends who take their time to encourage my heart with a letter or a few personal words.

I am so full of joy that God has supplied all my needs thus far; yea, "my cup runneth over", and through God's grace I am enabled to help other Christian workers here and there. In addition to the distribution of much literature, forty-five meetings were held in the course of last month.

Yours till He come,
F. STETTLER.

THE MAGAZINE "FAITHFULNESS"

The following communication from our Brother Dobrinnin carries with it a gripping appeal. We need not stop to impress our readers with the fact which they already know; namely, that the printed page is a mighty factor both for evil and for good. We somehow feel confident that the reading of this communication will bring a great deal of pressure to bear upon the consciences of those who may chance to read it, and that it will result in numerous regular contributions which may be devoted to our brother's work. The reader can readily see that Brother Dobrinnin is not only a devoted and earnest worker, but that he is also an honest and a straightforward man. He tabulates with precision the account of the money needed to carry forward the work the Lord has laid upon his heart, and the amount he asks for himself and family is exceedingly reasonable. We beg our readers to take the matters of which our Brother writes to the Lord in earnest prayer, and to obey the voice of the Lord if He should chance to speak to them about it. Here is an opportunity for a fine investment.—*Editor.*

Helsingfors, Finland, July 3,1928.

DEAR FRIENDS:

Please excuse my poor English, which I have acquired theoretically during the past two or three years, without practice in English society, and while very much occupied with other work. I hope you are able to understand me and that you sympathize with a Russian gentleman's ambition to express himself in cultured English. It is a real pleasure to me to write to you, be-

cause I am sure that you, as active, spiritual, esteemed workers, can sympathize with the needs of a field worker.

My chief work at the present time is the publication of the magazine "Vernost" ("Faithfulness"). Without the least exaggertion, it may be said before the Lord that "Faithfulness" is the most useful and successful work with which the Lord has charged me. We are constantly seeing the evidence of God's blessings upon individual souls and upon Russian Evangelical churches in many countries, as the result of our paper's influence. This work is not for mere display, but is a really spiritual work. I am very often fatigued physically with the labor, but spiritually I am a very happy man.

I was converted to my dear Jesus in Kcharkov, Ukrainia, in the summer of 1908, and have spent twenty blessed years in His service. I have experienced some success in spiritual work, but have never met with such success in the blessing of souls as is now resulting from my service with "Faithfulness."

This publication was born amidst the spiritual sufferings which I underwent before 1926. The spiritual failure of many believers here, and of more in other countries, pained me deeply, although I recognized also my own personal weakness. I said to the Lord, "Help me to be faithful, and help me to call all my brethren to faithfulness." Out of my own desire and determination to be faithful to the Lord came "Faithfulness," and this attitude toward Him is evidently being communicated to many other brethren through our publication.

I take the liberty of saying this regarding our periodical, because it is not only my own work, but contains much of the writing of very esteemed elder brethren, such as (1) a preacher from Esthonia, Brother H. A. Henny; (2) the President of the great Union of Evangelical Christians and Baptists in Poland, F. S. Wenzkevitch; (3) Count M. Korff, Pioneer of the North Russian Evangelical Movement, etc. I would refer you to letters of approval from readers of "Faithfulness", which I am sending herewith. Such recommendations are being received almost every day.

But the financial position of the publication is a difficult one. I need monthly for the printing of the paper about $100.00, and for my personal and family needs at least $80.00. I should have also $100.00 yearly for traveling expenses on missionary trips (four times per year). I have not mentioned paid helpers, which are also required, as I am now compelled to work about fifteen hours daily, and my wife and two children are assisting me in distributing the paper.

I endeavour to put our publication on a high level. Even the best writing of our contributors I must complete in clear and beautiful Russian language. This is necessary, since even our educated Russian people, when abroad, lose the correctness of the Russian language. I hope also that our paper is the best Russian publication in its literary value.

Instead of the required $180.00 per month, I have received this year only $85.00 per month, leaving a monthly deficiency of about $100.00. I have appealed to some of our readers by special letters, for help for the printing of "Faithfulness," but many, many readers are not able to pay anything, especially in Poland, and they beg us, almost with tears, to continue sending the magazine to them free. The contributions of subscribers seem nowhere to be sufficient, and of course this is especially the case among Russian believers abroad, who are very poor. I have received a little help from subscribers, but it is only a trifle compared with the cost of the paper.

I am confronted with the sad possibility of having to discontinue the paper. It seems impossible, and that it would be an inexpressible affliction, and the breaking up of our most effective work; but the fact remains that every day our position is becoming more unbearable.

Very much money is spent frivolously today. Is it possible that there are no means among prosperous Christians with which to help supply spiritual food to our many readers? I am sure you will do your best to help supply my family expense and the amount necessary for the publication of this magazine. I appreciate greatly your blessed literary work in the "European Harvest Field" and through the Union Gospel Press. Miss Ivanovski has sent me some very good spiritual English literature, of which I have made much use for Russians.

One more desire I would mention. It would be well for me to go to England for three or four months for the purpose of improving my English, which, if the Lord prolong my days, would help much in Russian spiritual work. $200 would cover this expense. Of course I would continue the work upon "Faithfulness" while in England, through regular help in my Finland office. If you could put at my disposal the possibility of studying English in England, it would be a very great help in acquiring spiritual literature for Russians, which is now so meagre. My knowledge of the best Russian literary language (let me say this with modesty, for it is the gift of God's grace) united with some knowledge of the richest spiritual literature in English, would pave the way for a goodly supply of Russian Evangelical literature.

I pray you, my dear friends, to do your best for the love of God and for the sake of His work. Pardon the trouble with which I have overburdened you.

With prayerful best wishes, and greetings in the love of Christ, I am

Your least co-worker with Him,

A. DOBRININ.

MONTHLY BUDGET OF EXPENSES

Printing 1500 copies of "Faithfulness" in Reval, Esthonia	$45.00
Cliche with drawings (special cheap editions)	4.00
Sending of the paper from Reval to Helsingfors, and small expenses in Custom-house	7.00
Office expenses, covers, writing of addresses, paper and postage for correspondence, etc.	28.00
Newspapers and magazines for references (survey)	3.00
For additional office room, light and heat (which is usually very expensive in Finland)	15.00
	$102.00
Unforeseen expenses	3.00
	$105.00
I am receiving voluntary contributions from subscribers which average monthly about	25.00
Needed monthly an additional sum of	$80.00
It is clearly foreseen that in the near future it will be necessary to increase the edition to 2,000 copies for **believers** only, which will increase the expenses in the amount of	20.00
Total requirement for the publication monthly	$100.00
Requirement for personal and family expenses (at least)	80.00
Total monthly requirement	$180.00

Additional $100.00 yearly needed for traveling expenses for four missionary trips.

A. DOBRININ.

Refined rationalism is akin to bold infidelity. The infidelity that dares to judge God's Word is not far from the Atheism that denies its existence.—*Selected.*

Discrepancies exist, not between statements of the Bible and facts of science, but erroneous interpretations of Scripture and immature conclusions of science.—*Selected.*

You can bring the Bible down to your experience or your experience up to the Bible. —*Selected.*

WITNESSING TO RUSSIANS AND JEWS

GEO. W. HUNTER, *Field Secretary*

To be called as a missionary to either the home or the foreign field is doubtless the greatest challenge for sacrificial living that can come to the child of God today. No thinking person would choose such a life, if he were seeking a profession that would assure a reasonable degree of creature comforts, coupled with assured success for the time and energy expended. Especially is this true of the missionary on the foreign field. Limited in his ability to accomplish what many times and in most instances he feels should be done, he prays and plans and works with unmitigated zeal for years, under what would be considered insurmountable handicaps in any other calling, and which he would positively refuse to consider in any other position in life.

It has been the writer's portion, during the past six years, as the missionary representative for interdenominational missionary organizations, to visit the fields where activities were being carried on and to view the nature and extent of the work being accomplished. In 1925 he was on the "White Russian" field located in Southern Poland. Again in 1927 he visited this same field and also the field of Czechoslovakia and Germany, in the interest of the work being done there in order to intelligently present the needs of these several fields at the home base in America.

Christians or Pagans?

The Christians of America know but little of the sacrifices and handicaps which the missionaries on the foreign fields have to face. Outside of the pioneer work that some few men have done on the foreign fields, during which they sought to conform to the ways of living of the people with whom they were trying to labor, the large corps of missionaries in the far away places today are housed and cared for by their home Boards, and are comfortable—at least when they are through with their day's activities. This is not true in the case of the missionary on the field in "White Russia" and the other Slavic speaking nations.

The countries represented by the organizations doing work in Slavic Nations are without an exception considered by the church-world as Christian nations. That is, they are not considered in the same class with some other nations which are counted as heathen. All of Southern Europe has had the offices of the Church for centuries. To speak of any of them as being in the class with some of the idol-worshipping, demon-possessed countries where missionary activity has been carried on for a century or more, would be to classify them quite incorrectly. Such has been the information passed on to inquiring people until, with the exception of a few persistent pioneers, they have not realized that the "Form of godliness, but without the power thereof" was only another way used of Satan to deceive the people and to keep others from knowing the need. This has been universally believed up to recently.

For centuries, it was the policy of these State Church nations to exclude all efforts of so-called Protestant missionaries. Under the reign of the Tsars it was the law that any person who sought to minister to the adherents of the State Church (The Russian Church) was to be imprisoned or banished if caught. It is history, that literally thousands of people have suffered either imprisonment or banishment or both, when caught ministering to the adherents of this (so-called) church; and until the late Czar was overthrown and his government driven out, this was the universal order of things in Russia especially.

Now the order of things has been changed. The several small republics that have come

into being since the Russian revolution, with the great territory known as the United Social Soviet Republics, have been seeing and experiencing upheavals religiously, and this condition has made way for the work of the Protestant missionary. Thousands of people who, for all of the past centuries have been kept in the densest state of illiteracy, have suddenly discovered that there is something for them that they never have realized, in the real teachings of the Church of Jesus Christ.

An Awakening Evident

However, like small children, they have to be patiently taught "line upon line, precept upon precept" &c. The superstitions of the (so-called) church which they have known, cling to them for a long time, even after they have been separated from their old relationship and become affiliated with the Christian congregation in their home town or village. This, of course, is the effort of Satanic power to keep them from growth in grace and in knowledge of the truth as it is in Christ Jesus. There is a zeal for knowledge manifested all over the several missionary fields in what was once the territory of the Tsars, that has not been known in the annals of history since Pentecost.

During the writer's two visits to the "White Russian" field in Poland, he spoke to thousands of people, largely peasants, spending hours each time explaining the plan of salvation as revealed in "God's Holy Book". As the peasant is taught to look upon the Bible as a miracle-working book (not because of its message, but because of its power as a talisman), when he stood before these audiences expounding its message, they would listen with tears streaming down their faces to the message of such passages as John three-sixteen, and would ask questions calling for explanation, until literally hours would be consumed in just reading and explaining the Word of the Living God to this people who for centuries have believed this book to be "God's Holy Book" or "God's Word". Then would come a response to the call for decision, in accepting Jesus Christ as their Saviour, and it was the joy of the writer's life to instruct thousands of them in the significance of the new life they had so recently found.

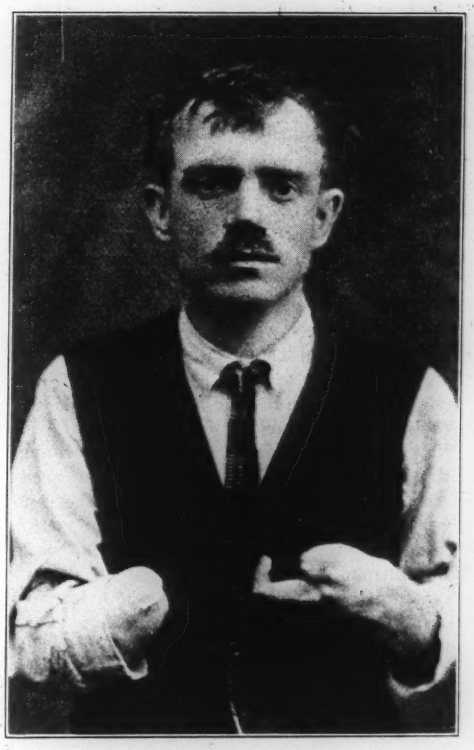
It would be the very clearest and best way of persuading people who have discarded any portion of "God's Holy Book" as being uninspired, to take them to the field, where they would immediately realize the truth of such passages as Isaiah 55:10 and 11; Hebrews 4: 12 and kindred Scriptures. This was not only true among the peasants but also among the Jews. The Saturday night "Jews' night" at the Mission Station was the greatest inspiration one could have who believes the primary message of God's Word is to the Jew. Six hundred of them listened for an hour and a half while the Scriptures were expounded on such themes as "Jesus Christ the Seed of Abraham", and this message was brought back the following Saturday night to a thousand two hundred or more. After speaking that night on the theme, "Prophecy and the Jew", he had the people clamoring for Bibles. While there for the several weeks, literally hundreds of Bibles were either given away, or sold or loaned to the ones who were eager to know the way the "Man from America" discovered the "Crucified One" in the Scriptures. It was the common theme for conversation among the thousands of Jews in that section, that the man from America was preaching the Crucified One from their Scriptures. No one will ever know this side of eternity, the fruitage of that time of seed-sowing, because there was a clamoring for Scriptures at the door of the Mission Station all day through every day while there.

This brief account of the trip to this great missionary field is but the smallest picture that I can give of the work of the Holy Spirit of God in that vast uncharted missionary field today. It is my fervent prayer that I shall have the opportunity to tell my multitude of friends made over the period of five to six years all over the United States of America, many other events that are not only interesting, but significant, in the light of the fulfilling of prophecy almost over night, among God's ancient people The Jews.

HALF OF HIS TIME FREELY GIVEN

In order to obtain a listening ear it is sometimes necessary for the Lord to take from us something which we value, but which takes our attention from Him. This may have been

ELIE HAMILIUC
Native Worker with Mr. and Mrs. R. W. Hill in Roumania.



LUKAS BADZIAK
Native Worker with Mr. and Mrs. R. W. Hill in Roumania.

the case with Brother Lukas Badziak, who was living in Siret, Roumania, lost in spiritual darkness. One day, in a train accident, he lost both his hands, with the exception of one thumb. This led him to deep despondency. In his extremity, God spoke to his heart and he became soundly converted, and a peace and joy came to him which he had never experienced in his life as a Roman Catholic.

Since his conversion he has been giving half of his time to the Lord's work, going to the villages and giving out tracts and seeking opportunities for presenting the Gospel, and God is honoring his faithful testimony.

Missionary R. W. Hill, who has had the joy of seeing an assembly of about seventy built up after much arduous seed-sowing, and the laying of a deep foundation, is very desirous of having Brother Badziak devote his full time to the Lord's service, rather than just half of his time. As there is a wife and two children to be cared for, it would require a monthly expenditure of about fifteen dollars to support this family, since they own a tiny piece of land upon which they grow their vegetables. As the foreigner is not permitted to preach in Roumania, it is most important that these native workers, who are taught and advised by the missionaries, shall be employed and trained in the evangelization of their own people.

MRS. R. W. HILL.

A GIFTED NATIVE WORKER IN ROUMANIA

One of the coming native Christians of Roumania is Brother Elie Hamiliuc of Siret, who has a fine command of the Russian language and is therefore especially blessed in his labor with those who speak that tongue. He has been laboring for some time, trusting the Lord to supply his needs. Since he has a wife and children, however, it is becoming necessary for him to devote more time to the earning of his daily bread, and unless help comes from some source, he will not be able to continue giving a large share of his time to the preaching of the Gospel. For his needs in that country $20.00 a month would be sufficient and it would seem a pity for such an able worker to be withdrawn from the service when such a small amount would make it possible for him to go on preaching the whole truth.

His doctrine is sound, the people like to hear him, and being a native, he does not have the many difficulties in presenting the truth, which confront the foreign missionary.

MRS. R. W. HILL.

TO THE FELLOWSHIP PRAYER FAMILY

(Continued from page 2.)

ruler of the land. There was a long dreary night spent in the lions' den, but Daniel dared to believe God for deliverance. His night of severe testing was but the foreshadowing of a glorious victory. When the day dawned, it ushered in a final and consummate victory for him.

All people, nations, and languages of the earth, were commanded by the king to tremble and fear before Daniel's God.

Because Daniel could trust God in a hard place, God trusted him with a great trial. Daniel's extremity gave God an opportunity to manifest His power. The deliverance wrought miraculously, won Darius and the whole empire to the worship of God.

God used Daniel, one man, to change the history of the world of that day.

Can he not use you to change the history of your land today? He can if like Daniel you live

First, A separated life *(Dan. 1:8).*

Second, A life of prayer *(Dan. 2:17; Dan. 6:10).*

Third, A life at all times innocent before God and man *(Dan. 6:22).*

Fourth, A moment by moment surrendered life, giving God the glory in all things *(Dan. 2:27-30).*

Fifth, A life of continual service to God *(Dan. 6:16).*

With this before us, let us lay hold of God for His restraining power against the forces at work, the spiritual powers of darkness *(Eph. 6:10-18),* operating through Communism, Romanism, Modernism, and every other ism

(Please turn to page 15.)

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; In Canada to Mr. Wilson Fenton, 50 Main Street, Toronto.

SPIRITUAL FRUIT AMONG THE JEWS

We print below several extracts from a letter received from a Hebrew Christian missionary who has been receiving partial support through the medium of the former CHRISTIAN TESTIMONY TO JEWS. We praise the Lord for this encouraging report and trust it may be the means under God, with other similar reports, to stir up in the hearts of our readers a new and a deeper interest in this important phase of the work. We are sorely grieved at heart, yea, we are distressed at the thought that we do not have funds to hand to help our Jewish brethren in their work as we should. May the Lord help us all to pray more earnestly for this work and all the workers among God's ancient people Israel. Who will help us take care of these workers?—*Editor.*

I am glad to inform our Christian friends that since the Lord gave me the opportunity to be in His service I have had the privilege of bringing the Gospel to many thousands of Jews and Gentiles in various places in our country. As a result, on Trinity Sunday of this year, my cousin and his wife, living in a city on the Black Sea, were baptized. They are being persecuted by their friends and by other Jews whose hearts are hard, but they are nevertheless rejoicing that they know their Messiah and Saviour, and I am receiving encouraging letters from them. I ask the friends to remember them in prayer, that He shall keep them, in that great city where the Jewish population numbers about 22,000. There is a need there for a regular Hebrew Christian worker.

I have many times visited my birthplace, where our dear sister, Busia Broder, became a Christian. She is from a very intelligent and rich Jewish family. Because her parents opposed her becoming a Christian she had to leave her father's house, and she has lived with us for several years. Her parents do not care to hear of her. She is well educated and helps much in the work with the women and children, and she has a gift for writing.

We have meetings here on Sunday, Tuesday and Saturday at seven o'clock, and on Sunday morning at ten o'clock. Many Jews and Gentiles are having an opportunity to hear the Gospel. We are needing most keenly about $50.00 per month for rent and other expenses for the hall, as we have only a few Hebrew Christian families, and most of us are out of work and many are very poor.

I have a number of invitations from different places, where Jews and Gentiles ask me to come and tell them of Jesus and His love. It is a Macedonian cry, "Come and help us." As soon as the Lord sends the necessary means for this purpose I shall be glad indeed to go. It is a wide field, and "white already to harvest."

May the Lord, with His love and blessing, be and remain with you, the brethren, and all friends of the society. Sincerely yours in His service

RADOSC STILL MEANS "JOY"

The Spencer Johnsons from England Visit Willa "Betel" and Send an encouraging Message.

Friends who have been interested in and praying for Radosc ("Joy") can praise the Lord at the good news contained in Mr. and Mrs. Spencer Johnson's letters regarding the present condition and bright future prospects for the place. The request for Mr. Spencer Johnson to visit Radosc was sent out by the Board of Directors of the American-European Fellowship, as he seemed to be the one especially qualified to examine all matters of interest there and to make a report to the Board. Now you understand why they write from Radosc, instead of from Surrey, England.

There is every encouragement for the American friends of the Christian Testimony to Jews, the Bible School and other activities at Radosc and all who are devoting hours of prayer to "My people Israel" to continue praying. We begin already to look forward to the opening of the school again this fall, if funds come in for the purpose. We hope there will be aid for the repairs needed, as the report of our friends indicates such a need to put the property in good shape for future usefulness. —*Editor.*

The first letter, dated July 22:—

"Allow me to state that the work here at Radosc is full of promise. The School is closed down for a time, but God carries on His work in answer to the prayers of His people. There is a real spiritual hunger here. My heart rejoices.

"I had fears of finding things 'down and out,' as you dear Americans say. Instead of that, we find the Holy Spirit at work drawing the people to this Center for food and guidance for their souls. My wife and I, along with Brother Bura, our interpreter, have been busy from the moment we arrived.

"I have examined the property, and am agreeably surprised at the splendid improvements made since my last visit here. The new Chapel is delightful. Formerly an old barn, now a house of prayer. On Sunday morning it was crowded, and many were listening at the open windows. Jewish business men from the villas round about came in out of curiosity. The Lord gave my wife and me messages that gripped and held the strangers. To God be the glory! Truly the Lord is in the midst, and these premises are a fine investment for the preaching of the Gospel.

"It is the finest property for miles around, and a few hundred dollars spent on the needs of the place would make it secure for the coming winter and add to the value of the estate. The new name, 'Bethel,' is fitting for the work. Mr. Malcman has organized the Book Department and Colportage Work on a sound business basis. Of course, there are problems to be solved, and we are glad we are here to stand by the brethren, who need council and help in many ways.

"The Garden looks excellent. The gardener's regret is that no rain has fallen for some weeks. But I hear there is another kind of drought. He has had no wages for the last few weeks, and others are suffering likewise.

"My wife and I feel sure that funds will soon be forthcoming, when we tell you that we thank God for all that our eyes have seen. Praise Him for all He is going to do.

"F. Spencer Johnson".

And the next letter from Mrs. Spencer Johnson, was written Tuesday, July 24:—

"We arrived here last Thursday, and have not ceased to thank God for bringing us here to see for ourselves what He is doing! I have had one of the surprises of my life since my arrival at 'Willa Betel'! From letters received from various sources, regarding Radosc and its work, we had the idea that nothing was doing, and that the whole place was derelict! Instead of that, we find it a hot-bed of Jewish activity.

"Many Jewish families are boarding and living in the various flats and 'go-downs' or 'annexes' on the estate, and there seems to be keen hunger for Truth. Indeed, we could gather a good company for a Bible Reading any evening by ringing the large school bell! Last Sunday morning the little chapel in the grounds was crowded out. No one knew where all the people came from. They were chiefly Jewish, both saved and unsaved, men of business, brisk and keen, listening to us both. In the evening also we had a good attendance of believers.

"There are some Jewish missionaries resting here, Mr., Mrs. and Miss Bergman, who speak good English. The daughter has become my interpreter at the meetings. Then Brother Sofer has his Jewish Bible Class twice a week in Warsaw, and also his colportage work, which is thriving.

"Basil Bura, one of Rev. R. B. Jones' students from Wales (and also he was a former student under Moses Gitlin), is with us. As he speaks Polish, he also acts as our interpreter and gets talks with those about the estate. The garden is kept in good condition; fruit and vegetables are carefully grown. But what is a real burden to us, these dear Christian fellows have not received any wages for weeks, because no money has been at hand to pay them. Some have wives and children to keep.

"Why, this place is a hive of Christian activity. Brother Malcman has just returned from a Conference in Hamburg for Hebrew Christians. We have not yet had a talk with him. He seems keen also.

"Our opinion of 'Willa Betel,' as the place is now called, is that God is here, and that He has a band of earnest workers, who need a head who is both spiritual and business-like to be over them . . . . . Radosc work is not by any means derelict, but a living Gospel Center, needing a head who knows and loves the Jewish work. Yours in our Coming Lord,

"Margaret Spencer Johnson."

And finally we have a short message from Brother Malcman, who with Brother Sofer has so faithfully and patiently "staid by the stuff" during the last few months:—

"Radosc near Warsaw, July 28.

Dear Brethren in the Lord:—

"With thanks I acknowledge that I have received your two letters of June 10 and July 9, and I do heartily rejoice that the Lord has laid on your hearts to take an interest in all the particulars about the situation at Radosc.

"The Lord has brought His servants, Mr. and Mrs. Spencer Johnson, and you will hear from them about all the questions that you have asked. I believe that the Lord will certainly make a great blessing of Mr. and Mrs. Spencer Johnson in removing all the hindrances and in preparing new ground for the future work of God. Thanks be to God that they came to us, and the questions and all matters will be settled by them. . . . . I remain, with Christian greetings, Yours in the Lord,

"Alfred Malcman."

WORK AMONG THE JEWS IN EUROPE

Moses H. Gitlin

(Continued from August issue.)

Doing Colportage Work

Much is done there through colportage work. We send out the boys who graduate from our Bible School, to sell Scriptures. We do not give out any free. We charge ½¢ for each Gospel; because if a Jew gets something for nothing he thinks it is not worth anything; but if he pays, he wants to get his money's worth. We found it a good policy to charge, and the Jews were willing to pay that much. You may think ½¢ is not much, but over there it is like five cents. We send out the boys in

the summer to the summer residences, because during the summer season the peasants are busy in the field and cannot be reached. The summer visitors had money and had leisure. One of our colporteurs will approach a man lying on a porch, or a woman chatting with her neighbors, and they will buy.

One of our Gentile colportage girls was very clever in that work. She would say to a Jew, "I have here a Christian book. You are Jews, are you not? I have a Christian book to sell you. Wouldn't you like to know what the Christians think of the Jews? Here is a book that tells the Gentiles all about the Jews, the Epistle to the Hebrews. You had better buy it." That would arouse the curiosity of the people and they would buy.

Papers Advertising Radost

The Lord uses other means of creating interest among the Jewish people. In Psalm 76:10 we are told that the Lord makes the wrath of man to praise Him. Sometimes the devil aims to do us harm, but God makes the intended hurt a blessing. The Jews heard that there was a baptizing factory at Radost, and began to write articles in the newspapers warning the Jews to beware of the Radost missionaries, worse than missionaries, because they have Gentiles there. Well, forbidden fruit is sweet, and the Jews began to come to Radost out of curiosity, even though it cost them considerable to come. Then they would begin to write to us and ask questions about the school. And so the Lord made the wrath of man to praise Him. Some of these Jewish young people began to be interested in the Gospel, and some were converted, and when the third school year was begun we had twenty or twenty-five applicants.

Testing Jewish Professors

We took in twelve who had professed faith in the Lord Jesus Christ. We knew they were not quite regenerated. It is one thing for them to turn to the Lord, and another thing to be really regenerated. We would take them in and teach English during the first three months to both Jews and Gentiles. In the Polish language we had no Christian literature, no reference books, dictionary or concordance or commentary. Every working man has to have his tools. It was only two years ago that the first concordance came out in the Russian language. To create such a literature was not in our power, but we could teach them English so they could avail themselves of Bible helps. While we were teaching English during the first three months, we would watch these Jewish students and find out if they were in earnest, and then let them take up the Bible course. If they were not in earnest they did not care to stay, because the discipline was hard, they could not smoke, they had to work hard, and could not stand it and had to leave us. So the Lord gave us during the third school year twelve Jewish boys, and later eight more, and we had about twenty Jewish converts, twelve of them baptized.

Some would try to deceive us, but the Lord enabled us to tell pretty well whether or not they were genuine. I understand that in law there are two standpoints; the English standpoint and the French. The English code of laws considers every man innocent until he is proven guilty; but the French considers every man guilty until he is proven innocent. In Jewish missions we have to go according to the French way in order not to be deceived. I listen carefully to a professing Hebrew Christian, and look into his eyes, and observe his life, and when he proves himself honest I will deal with him. One way we try out a Jewish convert is this. The Lord said, "He that confesseth Me before men, him will I confess before My Father which is in Heaven". He also said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" *(Rom. 10:9,10)*. If a Jewish man is willing to confess with his mouth, if he is not ashamed to take an open stand for Christ before his relatives, we believe he is really saved.

Stoned by Unbelieving Jews

We have one Jewish young man who has been saying that he believes in the Lord ever since 1924, but he cannot get up enough courage and sanctified nerve to take an open stand for Christ, and we have not baptized him. When a Jew confesses Christ then persecution begins. The brother and mother of one of our dear boys came and said to him, "We want to take you to the Rabbi. Why should you not hear the other side of the story?" They almost killed him.

I myself have had to undergo stoning, and have been threatened with death. The great crowd in one place where I had been preaching stoned me, breaking my nose, and quite an operation was necessary to prevent blood poisoning.

Worse than Physical Suffering

There is something a Jewish Christian has to suffer which is even worse than physical pain, and that is moral persecution. Imagine that your daughter has been carried away by a white slave dealer. You know where she is in the next town. You go there and try to get her out. She seems to enjoy it there. You cry and beg her to come away with you, but she will not come. You say to that dealer, "I will give you all the money in the world if you will let her go." That is what a young Jewish Christian has to face when his mother comes to Radost. The most pathetic scene I had to witness was when a father or mother would come to me and fall at my feet, saying, "O, Mr. Gitlin, have mercy upon me! What are you doing to my child? It is my only joy in life. Think of the shame and the degradation. Everyone is pointing the finger at me and saying, 'Your son has become a M'shumed.' Let me have my child!!"

I reply, "My dear mother, take your child; we are not forcing him to stay."

When we saw a father or mother coming we would ask the whole student body to go on their knees and pray. And after three hours in Radost the outlook of that parent would be changed. The mother would say, "Why, I heard you kept them in cells chained up and would not allow them to come to us."

"No, dear mother," I would say, "this is a matter between your boy and God. Surely you may take your boy home if you wish." They would take him to the rabbi, but praise God, no one can pluck the Father's sheep out of His hand.

Glad to Work in Spite of Hardship

I praise God for the wonderful privilege of working there, even though the work is not all sweet. It sometimes happens that there is a big inflow of fish, and you do not have to be a master-fisherman to catch them, you can go out and grasp them. That is the way it is going on in Poland among the Gentiles and even among the Jews. Even a poor fisherman like me can gather them. Sometimes you fall into the water and you have all kinds of experiences, but thank God, you can gather a few for the sake of the prize which is in the high calling of Christ Jesus; and there are precious souls that we may save.

TO THE FELLOWSHIP PRAYER FAMILY

(Continued from page 13.)

which sets up a system in opposition, or as a substitute, to God's plan and program for the redemption of mankind, and pray for the constraining and energizing of His children and all spiritual forces at His command, to full conformity to His will.

Will you pray for Russia and Central Europe and every missionary there, **standing**, with the full armor of God upon you, **for** God's purpose in them and thro' them and **withstanding** all **in them** contrary to His will, as well as all hindrances and obstacles **about them**, in circumstances and conditions which they face daily. We can pray thus only by the power of the Holy Spirit in the all-powerful Name of Jesus Christ.

TRUTH BEARER

A New Monthly Publication for Superintendents and Teachers.

In connection with the International Uniform S. S. Lessons, an interesting Lesson Treatment for Adults, Superintendent's Talk, Practical Points, Missionary Notes, and other Sidelights make this magazine of special value.

Sample Copy **Free**

Single Subscription, $1.20 a year

UNION GOSPEL PRESS

Box 680 **Cleveland, Ohio**

STATEMENT OF RECEIPTS DURING JULY, 1928

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
2557	$ 2.00	2582	16.43	2607	31.00	2633	10.00	2658	25.00	2683	25.00
2558	10.00	2583	9.00	2608	25.00	2634	50.00	2659	30.00	2684	20.00
2559	10.00	2584	21.17	2609	5.00	2635	3.00	2660	10.00	2685	30.00
2560	20.00	2585	37.60	2610	10.00	2636	5.00	2661	15.00	2686	50.00
2561	5.00	2586	52.00	2611	3.00	2637	15.00	2662	10.00	2687	20.00
2562	2.00	2587	10.00	2612	10.00	2638	10.00	2663	20.00	2688	2.00
2563	25.00	2588	5.00	2613	2.00	2639	5.00	2664	5.00	2689	21.61
2564	105.00	2589	2.00	2614	100.00	2640	5.00	2665	10.00	2690	4.00
2565	5.00	2590	10.00	2615	5.00	2641	5.00	2666	40.00	2691	25.00
2566	25.00	2591	100.00	2617	10.00	2642	1.00	2667	52.00	2692	1.00
2567	1.00	2592	10.00	2618	1.00	2643	24.55	2668	21.50	2693	10.50
2568	1.00	2593	60.00	2619	1.00	2644	5.00	2669	3.00	2694	75.00
2569	1.00	2594	1.00	2620	5.00	2645	50.00	2670	2.00	2695	50.00
2570	1.00	2595	10.00	2621	10.00	2646	2.00	2671	2.00	2696	25.00
2571	1.00	2596	5.00	2622	3.00	2647	1.00	2672	135.00	2697	3.00
2572	5.00	2597	30.00	2623	30.00	2648	1.00	2673	10.00	2698	15.00
2573	2.00	2598	18.50	2624	5.00	2649	50.00	2674	15.00	2699	200.00
2574	5.00	2599	2.50	2625	1.00	2650	1.00	2675	50.50	2700	10.00
2575	5.00	2600	20.00	2626	10.00	2651	1.00	2676	15.00	2701	10.00
2576	6.01	2601	100.00	2627	180.00	2652	100.00	2677	4.00	2702	5.00
2577	1.00	2602	3.00	2628	100.00	2653	5.00	2678	5.00	2703	5.00
2578	14.23	2603	1.00	2629	15.00	2654	5.00	2679	10.00		
2579	5.00	2604	25.00	2630	25.00	2655	3.00	2680	51.51		
2580	5.00	2605	5.00	2631	1.00	2656	2.00	2681	324.65		
2581	.50	2606	5.00	2632	10.00	2657	2.00	2682	1.00		

Of this amount $22.50 was for "European Harvest Field" subscriptions.